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THE ECCLESIASTICAL REVIEW

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OUR AMERICAN EUCHARISTIC CONGRESS.

I.

DURING this month of June, 1926, all roads lead to Chicago. It is our Holy Year; and to the onlooker the spectacle brings the thought that the great pilgrim throng is actually going Romeward by the new western route. Like Rome of old, when the first Pontiff Vicar brought to it the Blessed Sacrament, our Western metropolis is regarded as a modern Babel. Withal it takes up the mission of a new Bethel, with its annointed stone altar, the "House of God", where Jacob made his vow, and God changed the name of His servant to Israel, "because there Jehovah was revealed to him".

Chicago has made ample preparations *parare viam Domino*. With characteristic American energy it has been advertising its ways and means for furnishing and operating the lifts to the spiritual heights of the Eucharistic Congress. For this great pageant is to be a national profession of faith and at the same time a proof to the world that our faith in the Real Presence of God on earth is not merely American but Catholic, that is to say universal also.

That the United States should lift its torch of spiritual liberty through the Catholic and Apostolic Church of the ages is in harmony with the recently gained prestige which has caused the Old World to look on the New as arbiter and supporter of peace, with the lofty ideals which that term acquired through the message of Bethlehem at the coming of Christ. Our natural, industrial, commercial resources are being em-

ployed to raise the standard of educational and cultural advancement, both at home and abroad. The early Puritan leaven of natural morality, respect for law, and personal freedom is still sufficiently strong among our national leaders to influence legislation and public conduct. Thus it happens that those who come to us from abroad, church dignitaries and others who pay us visits of courtesy, gratitude, or appeals for practical aid in the cause of philanthropy, are likely to find a more or less congenial atmosphere, with the welcome of frank American hospitality.

A becoming background to the celebration of the Eucharistic Congress is made ready. The visitor meets on every side magnificent churches, pastoral residences with perfect appointments for the priestly guest, handsome assembly halls, imposing cloisters, schools and academic institutions.

There have been, it is true, some ominous notes of apprehension and warning, as though the echoes of anticipated triumphant joy carried forebodings of disaster through the awakening of jealous rivalry and bigotry. Thoughtful men have spoken with disapproval of the needless and worldly wise methods that vaunted numbers of communicants and elicited prize essays to compete with the age-old sacred hymns of Eucharistic Hosannah, as though popularity could prove a substitution for devotion. But it is the modern temper to seek the assurance of progress in the proclamation of anticipated success. The foreboding of storm-clouds after the summer heat must not lessen the priestly interest which aims at bringing to the Eucharistic Congress a whole-souled desire to coöperate with the proposed efforts to make more widely known, understood and loved the Divine Master who dwells in our Tabernacles to save, convert, bless, and sanctify the citizens of our Republic who enjoy the liberty of worshiping Him without hindrance.

Our main purpose in commenting on the subject of the Eucharistic Congress here is to direct special attention to and elicit adequate gratitude for those results of priestly endeavor during the past forty years which have made possible the coming demonstration at Chicago. The present Eucharistic Congress is due to past efforts to render devotion to the Blessed Sacrament popular in the United States, through the Priests'

Eucharistic League and the means employed by it to propagate adoration of the Real Presence on our altars.

II.

Thirty-five years ago on the feast of St. Thomas Aquinas (1894) a number of priests met in answer to an invitation of the Right Reverend Bishop Maes at the episcopal house in Covington, for the purpose of organizing the first Eucharistic Congress in America. A Eucharistic League formed under the leadership of the Benedictine Fathers of St. Meinrad's Abbey, Indiana, had been endeavoring to gain members, and had succeeded in obtaining the active coöperation of some three hundred priests among the secular and religious clergy. Present at the meeting in Covington were, besides the presiding Bishop Camillus P. Maes, the venerable Archbishop of Cincinnati, William Elder, the then active Vicar General William Cluse of Belleville, Fathers Henry Brinkmeyer, the Rev. Joseph Blenke, and Fr. Bede Maler, O.S.B. As the first definite step toward the realization of the proposed object, P. Maler brought the assurance from the Provincial of the Fathers of the Holy Cross that Notre Dame University would gladly open its gates to welcome the first Eucharistic Convention in the United States in order to call public attention to the existence of the Priests' League and arouse a common interest in its efforts to diffuse wider knowledge and love for Jesus present in the Blessed Sacrament on Catholic altars. Thus came about the announcement of the First American Eucharistic Convention at Notre Dame for the second week in August, 1894.

The Congress was attended by numerous prelates and priests, headed by the Bishops of Fort Wayne, Covington, Vincennes, Grand Rapids, and by Mgr. Hurth, C.S.C., of India, who had just been appointed to the new see in Bengal. The Ordinaries of Baltimore, New York, Chicago, Dubuque, Pittsburgh, Hartford, Peoria, Little Rock, Detroit, Monterey, Burlington, and the religious orders led by the Benedictine Abbot Seidenbush, sent representatives to express their active interest in the work of the Eucharistic League holding its first solemn rally.

If the edifying spectacle of those days at Notre Dame could not vie in splendor of outward manifestation with what may be seen this month at Chicago, it could hardly have been less pleasing to the Divine Heart in its touching and encouraging devotion. The description of the solemn functions in the beautiful church, the procession of the Blessed Sacrament amid the joyous sounds of the bells from the great tower of Notre Dame, the chants of the *Lauda Sion* as the throng of worshippers followed the choir of bishops and priests in festal robes through a line of triumphal arches, with thousands of lamps arranged in lightsome circles brightening the whole area round about, awaken a loving enthusiasm in every breast capable of understanding the Catholic devotion to the Holy Eucharist. A writer of that time who witnessed the sacred pageant records how the entire population of South Bend turned out to view and applaud the celebration, and tells of his belief that many a grace of conversion must have gone forth from the Lord as He passed through the multitude on the night of 8 August, 1894. From the golden cupola of the University the grand figure of the Madonna was looking down upon her Divine Son in Eucharistic guise beneath the star-dotted vault of heaven. The next morning the adorers remembered their dead associates in Solemn Pontifical Requiem before the Congress's great act of adoration was brought to its close.

III.

The purpose, however, of the solemn convention of priests gathered around their Divine Master and Model was not solely one of adoration. They meant to kindle a permanent desire, worthily to spread and to maintain Eucharistic love in the hearts committed to America's pastoral care. The meeting, and act of worship and of thanksgiving, was therefore to be the opportunity for effective organization, the beginning of new efforts, as well as the renewal of personal zeal for the spread of Eucharistic devotion, with all that it implies for the growth of holiness in the Church militant.

Bishop Maes in an address to the assembled prelates and priests defined these aims. He pointed to the magnificent monuments of Eucharistic devotion in Europe through the

centuries since Christianity was preached to Roman, Frank, and Saxon. After reviewing the work fostered by the Eucharistic guilds whose members reared temples and altars of priceless value, and who inspired the splendid masterpieces of art and poetry bearing the stamp of the Catholic faith and standing as lasting witnesses for truth and against heresies, he asked:

But what of these United States of America? We are a new people composed of old elements. Our people have generously contributed to the building of the temple, but too often they have, like the Athenians of old, made their offering—in the light of the personal relations of Jesus Christ—to an unknown God. It becomes the duty of us priests to enliven their faith and to use their willingness in general to make sacrifices for religion, so as to turn external devotion into a deeper interior attachment to the Divine Treasure enshrined in our material temples.

How shall we accomplish this?

Among the various means which the zeal of individual priests will readily suggest, the habitual manifestation of reverence and the continuous and systematic instruction in schools and from the altar or the pulpit need not be dwelt upon. What was definitely proposed to be undertaken by the pastors present in the main was to

1. Organize confraternities of the Blessed Sacrament for men. Make the conditions for admission such that to be a member is a title to Catholic distinction.

Of his own pastoral experience the Bishop mentioned the beneficent effects witnessed by him in a parish in which the men's Confraternity of the Holy Eucharist developed the spontaneous custom of nocturnal Adoration. This was done not merely in connexion with the Forty Hours' Prayer, but every month throughout the year. These men became promoters of every good work in parish and diocese. Like Ozanam's bands they were apostles, catechists, brothers of charity. Next the Bishop urged more frequent Communion but insisted on our

2. Teaching the faithful to devote sufficient time to thanksgiving after Holy Communion, and how to avail themselves of that precious

time when they hold Jesus Christ in their hearts as in a cradle, around which Mary and Joseph with the adoring Angels of heaven are kneeling in reverent love.

Finally he suggests that we

3. Encourage the faithful to attend evening service of Vespers and Benediction. "In my experience more Catholic hearts, grown cold by neglect of religious duties for years, have been rekindled with the fire of God's love during Benediction, and more non-Catholics have been drawn to the Church of Jesus Christ under the direct influence of the Eucharistic Blessing, than at any other public function of the Church." [1]

IV.

The foregoing indications of the pastoral way to plough deeper into the hearts of the faithful for a permanent and fruitful growth of religion through Eucharistic devotion rest naturally upon the assumption of priestly holiness and zeal. Holiness and zeal draw their forces from the same source of the Holy Eucharist. The abiding and thoughtful realization of the Real Presence in our churches means that the priest stands watch and guards the heavenly Guest who is also our Manna, as the levites of old guarded the Tabernacle.

It is with this end in view that the "Priests' Eucharistic League" has been established. Through it the twofold discipline of vigilance and love is fostered, and the officers of Christ's army sustain each other by their united conformity in moving under the command of their General and Eucharistic King.

With the canonical erection of the League at Rome in 1887 (16 June) nearly 30,000 priests in every part of the world answered the call of the saintly Père Julian Eymard under the authority of the Sovereign Pontiff, Leo XIII.

An army of priests was thus led to pledge itself to a weekly hour of watch at the gate of the King. This hour of adoration meant reflection upon the sublime office and dignity to which we are raised as guardians of the Blessed Sacrament.

The League's devotion became a silent stream of light and strength from the Heart of Jesus into the heart of His minister.

[1] For an exhaustive account of the first Eucharistic meeting, see ECCLESIASTICAL REVIEW, vol. XI, November, 1894.

Its practice served as a passport through a thousand temptations. It acted as an incentive to serious study, and herein the young priest found an antidote against that fatal indifference, lukewarmness, and search after diversion and pleasures of a worldly nature, which meets and blinds him in the midst of secular surroundings. Fixed hours of adoration and visits to the Blessed Sacrament taught him to maintain the habit of cleansing his soul from the dust stains of his earthly pilgrimage. He learnt to feel the joy of ascending daily to the altar of Sacrifice with renewed trust in the Divine guidance.

Experience attests that the members of the Eucharistic League become habituated to recite their daily Office of the Breviary with punctuality, placing it, like the soldier's report to his superior officer, in the first order of regular duties, reverently and thoughtfully made. Prayer of this kind becomes an inducement to study the Psalms and the Sacred Books in their fuller and deeper meaning.

The power of preaching from the heart is a natural concomitant of study, especially of Scripture reading suggested by reciting the Breviary at the foot of the altar. Thus preparation for the Sunday sermon ceases to be a matter merely of mechanical memorizing, but becomes the result of reflection more or less habitual, which knows how to make original application of what the mind observes and the heart feels.

V.

If holiness of life and fidelity to the sacred offices of the priesthood fostered by the devotion to the Holy Eucharist carry with them an infallible effect of producing reflection, they awaken also that apostolic zeal which seeks to make known to others the secret of holy living.

To spread devotion to the Blessed Sacrament among brother priests; to carry the odor of its attraction into the school, and to the religious who guide and teach the little ones of our flocks; to reveal the lightsomeness and sweetness of visits to the Blessed Sacrament beneath the little lamp before the Tabernacle, to those who are troubled and affiicted in heart or in body—such is the contagion of Divine Love which enters the soul of a faithful member of the Eucharistic League.

And this leads inevitably to that most consoling of pastoral duties, the care of our sick and dying who need the Christ as Consoler or as Viaticum. To carry upon one's bosom the Babe of Bethlehem is to do the Virgin Mother's part, whether it be that we pass through Egyptian desert lands, or into Anna's home at Nazareth. The idols will fall as we silently go by, while the Christian pilgrim, who recognizes the Son of the Virgin Mary, will kneel in affectionate reverence to salute as we approach. What more beautiful task is there in life than like St. Joseph to lift the Divine Child from the Tabernacle of Mary's bosom, and to present Him to troubled hearts that His smile may comfort and His healing hand may bless and cure, or else conduct them to God's mercy seat in death?

Father William Cluse spoke at the Notre Dame Eucharistic Congress of another boon that comes with membership in the Priests' Eucharistic League. Union among the Apostles and His disciples was the final bequest of our Lord at the institution of the Holy Eucharist. Those who had been with Him studying in His school of theology the science of meekness and humility of heart, were at the very last tempted to dispute among themselves as to superiority, rights of precedence and honor. It is a temptation that recurs in the apostolic schools of Christ all through the ages. There is among the best, those who aim at personal holiness by vows of perfection, and those who serve Christ's flock in the world, the pride of person or class which asserts its prerogatives. We sympathize with the afflicted, the poor and the ignorant. But whether we join the schools of the learned living in communities among saints, or pursue our tasks as teachers from academic pulpits, there remains to us the sense of self-importance which begets the *odium theologicum,* the rivalry of religious schools, the disdain of those who are not "one of our own". Devotion to the Blessed Eucharist, when it becomes a personal passion, eliminates this pestilent temptation in the Church of Christ. For Christ is the Peacemaker who salutes us ever and anon, before and after the Resurrection, with the welcome "Peace to you". We, who bear His badge, repeat that salutation day by day, at Mass in the morning and in the recitation of the Breviary, on sickcalls or visits to the members of our flock, even to the

last farewell at the grave of those whom we bless in death. And the sweet sound of "Father" with its prayer "bless us" ever meets the answer of "Pax tecum" or "Benedictio Dei," which are only variations of the same salutation.

What else can be the conclusion we must draw from our interest in the grand act of Adoration with its public profession of faith at the Eucharistic Congress in Chicago, than a renewal of our zeal as pastoral guardians of the Tabernacle and a grateful remembrance of those before God who laid the first foundation of Eucharistic union among priests and people in the United States thirty-five years ago?

A TREATISE ON THE BLESSED SACRAMENT BY BLESSED THOMAS MORE.

IN the 1458 pages of which Blessed More's English "Workes", published A. D. 1557, consist, there is a short treatise on the Blessed Sacrament. It was composed by him in the Tower of London A. D., 1534, the year before his martyrdom, and was probably too, as Cresacre More tells us, written "with no other pen than a coal".

The Folio is in black-letter and this, added to the confused spelling, and the contractions used in those days, makes it hard to read to-day. But transcribed in our modern spelling the works show that Blessed More was the father of the English language. His words and phrases, copied by Shapespeare, are being used to-night in the press offices of Philadelphia, Chicago, and New York.

> "A treatise to receive the Blessed Body of our Lord Sacramentally and Virtually both, made in the year of our Lord, 1534, by Sir Thomas More Knight, while he was prisoner in the Tower of London, which he entitled thus as followeth:—
>
> To receive the BLESSED BODY OF OUR LORD
> Sacramentally and Virtually both.
>
> ———
>
> "They receive the Blessed Body of our Lord both Sacramentally and Virtually which in due manner and worthily receive the Blessed Sacrament. When I say

worthily, I mean not that any man is so good, or can be so good, that his goodness could make him of very right and reason worthy to receive into his vile, earthly body, that Holy, Blessed, Glorious Flesh and Blood of Almighty God Himself, with His Celestial Soul therein, and with the Majesty of His Eternal Godhead: but that he may prepare himself, working with the Grace of God, to stand in such a state as the incomparable goodness of God will of His liberal bounty, vouchsafe to take and accept for worthy, to receive His own inestimable, Precious Body into the body of so simple a servant.

"Such is the wonderful bounty of Almighty God that, He not only doth vouchsafe, but also doth delight, to be with men, if they prepare to receive Him with honest and clean souls, whereof He saith, *Deliciae meae esse cum filiis hominum.*[1] My delight and pleasures are to be with the sons of men.

"And how can we doubt, that God delighteth to be with the sons of men, when the Son of God, and very Almighty God Himself, liked not only to become the Son of Man, that is to wit, the son of Adam, the first man, but over that, in His innocent manhood, to suffer His painful Passion for the Redemption and Restitution of man.

"In remembrance and memorial whereof, He disdaineth not to take for worthy such men, as wilfully make not themselves unworthy, to receive the self-same Blessed Body into their bodies, to the inestimable wealth of their Souls, and yet of His High Sovereign patience, He refuseth not to enter bodily into the vile bodies of those whose filthy minds refuse to receive Him graciously into their Souls. But then do such folk receive Him only Sacramentally, and not Virtually, that is to wit, they receive His very Blessed Body into theirs under the Sacramental Sign, but they receive not the thing of the Sacrament, that is to wit, the Virtue and the Effects thereof, that is to say, the Grace by which they should be lively members incorporate in Christ's Holy Mystical Body: but instead of that live Grace, they receive their

[1] Proverb 8.

Judgment and their Damnation. And some such by the outrageous enormity of their deadly sinful purpose, in which they presume to receive that Blessed Body, deserve to have the devil, (through the suffrance of God) personally so to enter into their breasts, that they never have the Grace after to cast him out: but like as a man with bridle and spur rideth and ruleth a horse, and maketh him go which way he list to guide him, so doth the devil by his inward suggestions govern and guide the man, and bridle him from all good, and spur him into all evil, till he finally drive him to all mischief, as he did the false traitor, Judas, that sinfully received that Holy Body, whom the devil did therefore first carry out about the traitorous death of the self-same Blessed Body of his most loving Master; which he so late so sinfully received, and within a few hours after, unto the desperate destruction of himself.

"And, therefore, have we great cause with great dread and reverence to consider well the state of our own soul when we shall go to the Board of God, and as near as we can (with the help of His special Grace diligently prayed for before) purge and cleanse our souls by Confession, Contrition, and Penance, with full purpose of forsaking from thenceforth the proud desires of the devil, the greedy covetousness of wretched worldly wealth, and the foul affection of the filthy flesh, and being in full mind to persevere, and continue in the ways of God, and holy cleanness of Spirit: lest that, if we presume so unreverently to receive this precious Margarite, this pure Pearl, the Blessed Body of our Saviour Himself, contained in the Sacramental sign of bread, that like a sort of swine, rioting in the dirt, and wallowing in the mire, we tread it under the filthy feet of our foul affections, while we set more by them than by It, intending to walk and wallow in the puddle of foul, filthy sin; therewith, the legion of devils may get leave of Christ so to enter into us as they got leave of Him to enter into the hogs of Genezareth; and as they ran forth with them, and never stinted till they drowned them in the sea, so run on with us, (but if God of His great mercy refrain them and give

us the grace to repent) and not fail to drown us in the deep sea of everlasting sorrow. . . .

"We must (I say) see, that we firmly believe that this Blessed Sacrament is not a bare sign, or a figure, or a token of that Holy Body of Christ: but that It is in perpetual remembrance of His bitter Passion, that He suffered for us, the self-same precious Body of Christ that suffered it, by His own Almighty power and unspeakable goodness consecrated and given unto us.

"And this point of belief is in the receiving of this Blessed Sacrament of such necessity, and such weight with them that have years of discretion, that without it they receive It plainly to their damnation. And that point believed very full and fastly must needs be a great occasion to move any man in all other points to receive It well. For note well the words of St. Paul therein: *Qui manducat de hoc pane, et bibit de calice indigne judicium sibi manducat et bibit, non dijudicans corpus Domini.* He that eateth of this Bread and drinketh of this cup, unworthily, eateth and drinketh judgment upon himself in that, he discerneth not the Body of our Lord. (2 Cor. 11.)

"Lo, here, this Blessed Apostle well declareth that he, which in any wise unworthily receiveth this most excellent Sacrament, receiveth It unto his own damnation in that he well declareth by his evil demeanour toward It, in his unworthy receiving of It, that he discerneth It not, nor judgeth It, nor taketh It, for the very Body of our Lord, as indeed It is. And verily it is hard but, that, this point deeply rooted in our breasts, should set all our hearts in a fervour of devotion toward the worthy receiving of that Blessed Body.

"But, surely, there can be no doubt on the other side, but that if any man believe that It is Christ's very Body, and yet is not inflamed to receive Him devoutly thereby, that man were likely to receive this Blessed Sacrament very coldly, and far from all devotion: if he believed, that It were not His Body, but only the bare token of Him, instead of His Body.

"But now having the full faith of this point fastly grounded in our heart, that the thing which we receive is the very Blessed Body of Christ, I trust there shall not greatly need any great information further to teach us, or any great exhortation further to stir and excite us, with all humble manner and reverent behaviour to receive Him. For if we will but consider, if there were a great worldly prince, which for special favour that he bare us, would come visit us in our own house, what a business we would then make, and what a work it would be for us to see that our house were trimmed up in every point to the best of our possible power, and everything so provided and ordered, that he should by his honourable receiving perceive what affection we bear him, and in what high estimation we have him. We should soon see by the comparing of that worldly prince and this Heavenly Prince together (between which twain is far less comparison than is between a man and a mouse), inform and teach ourself with how lowly, how tender loving heart, how reverent humble manner we should endeavour ourself to receive this glorious, heavenly King, the King of Kings, Almighty God Himself, that so lovingly doth vouchsafe to enter, not only into our house (to which the noble man Centurio knowledged himself unworthy), but His Precious Body into our vile wretched carcass, and His Holy Spirit into our poor simple soul. What diligence can here suffice us? What solicitude can we think here enough against the coming of this Almighty King, coming for so special gracious favour not to put us to cost, not to spend of ours, but to enrich us of His, and, that after so manifold deadly displeasure done Him so unkindly by us, against so many of His incomparable benefits before done unto us? How would we now labour, that the house of our soul (which God were coming to rest in) should neither have any poisoned spider, or cobweb of deadly sin hanging in the roof, nor so much as a straw or a feather of any light lewd thought, that we might spy on the floor, but that we would sweep it away.

"But for-as-much (good Christian readers) as we neither can attain this great point of Faith, nor any other virtue, but by the Special Grace of God of whose high goodness every good thing cometh, (for as St. James saith: *Omne datum optimum et omne donum perfectum, desursum est descendens a Patre luminum:* Every good gift and every perfect gift is from above descending from the Father of Lights), let us therefore pray for His gracious help in the attaining of His Faith, and for His help in the cleansing of our soul against His coming, that He may make us worthy to receive Him worthily. And ever let us of our own part, fear our unworthiness, and on His part, trust boldly upon His goodness, if we are slow not to work with him for our own part. For if we willingly upon the trust and comfort of His goodness leave our own endeavour undone, then is our hope, no hope, but a very foul presumption.

"Then, when we come unto His Holy Board, into the Presence of His Blessed Body, let us consider His high glorious Majesty, which His high goodness there hideth from us, and the proper form of His holy Flesh covereth under the form of bread, both to keep us from abashment, such as we could not peradventure abide if we (such as we yet be) should see and receive Him in His own Form, such as He is, and also for the increase of the merit of our Faith in the obedient belief of that thing at His commandment, whereof our eyes and our reason seem to show us the contrary.

"And yet, for-as-much as although we believe it, yet is there therein many of us, that believe very faint, and far from the point of such vigour and strength, as would God it had, let us say unto Him with the father that had the dumb son: *Credo, Domine, adjuva incredulitatem meam*—I believe, Lord, but help thou my lack of belief, and with His blessed Apostle, *Domine, adauge nobis fidem* (Luke 17): Lord increase Faith in us. Let us also with the poor publican in knowledge of our own unworthiness say with all meekness of heart, *Deus propitius esto mihi peccatori* (Luke 18): Lord God be merciful to me, sinner that I am. And with the Centurio, *Domine*

non sum dignus ut intres sub tectum meum (Matt. 8), Lord I am not worthy, that thou shouldst come into my house. And yet with all this remembrance of our own unworthiness, and therefore with great reverence, fear and dread for our own part, let us not forget on the other side to consider His inestimable goodness, which disdaineth not for all our unworthiness to come unto us, and to be received of us, but likewise as at the sight or receiving of this excellent memorial of His death (for in the remembrance thereof doth He thus consecrate and give His own Blessed Flesh and Blood unto us) we must with tender compassion remember and call to mind the bitter pains of His most painful Passion. And yet there-with-all rejoice and be glad in the consideration of His incomparable kindness, which in His so suffering for us, to our inestimable benefit, He showed and declared toward us. So must we be sore afraid of our own unworthiness, and yet therewith be right glad and in great hope at the consideration of His unmeasurable goodness. . . .

"Let us (good Christian readers) receive Him in such wise, as did the good publican, Zacheus, which when he longed to see Christ, and because he was but low of stature, did climb up into a tree, our Lord seeing his devotion called unto him, and said: Zachee, come off and come down: for this day must I dwell with thee. And he made haste and came down, and very gladly received Him into his house. But not only received Him with a joy of a light and fond feeling affection, but that it might well appear that he received Him with a sure, earnest, virtuous mind, he proved it by his virtuous works. For he forthwith was contented to make recompense to all men that he had wronged, and that in a large manner; for every penny a groat: and yet offered to give out also forthwith the one half of all his substance unto poor men, and that forthwith also; by and by, without any longer delay. And therefore he said not: Thou shalt hear, that I shall give it: but he said: *Ecce dimidium bonorum meorum de pauperibus.* Lo, look, good Lord, the one half of my goods I do give unto poor men.

"With such alacrity, with such quickness of spirit, with such gladness and such spiritual rejoicing, as this man received our Lord into his house, our Lord give us the Grace to receive His Blessed Body and Blood, His Holy Soul and His Almighty Godhead both, into our bodies and into our souls, that the fruit of our good works may bear witness unto our conscience, that we receive Him worthily and in such a full Faith, and such a stable purpose of good living, as we be bounden to owe. And then shall God give a gracious sentence, and say upon our soul as He said upon Zacheus: *Hodie salus facta est huic domui,* (Luke 19): This day is health and salvation come unto this house: which that Holy Blessed Person of Christ which we verily in the Blessed Sacrament receive, through the merit of His Bitter Passion (whereof He hath ordained His own Blessed Body in that Blessed Sacrament to be the memorial) vouchsafe, good Christian readers, to grant unto us all."

Besides the Treatise on the Blessed Sacrament, the Martyr has many jewels of thought in a great number of his pages regarding the Holy Mass and the Church. The Visible Church of Christ and the Real Presence were the two subjects on which he has most written. Against Luther, Tyndall and Friar Barnes he wrote vigorously, in plain Saxon terms denouncing their many impieties of language. Their teaching, he said, implied the Church was but a shadow, and the Christian Altar only a memory.

In stirring words he combated their various false doctrines. He proved the Church to be the one, infallible, universal, apostolic Church of Christ, our loving and lovable Spiritual Mother. And the Holy Eucharist he showed to be both Sacrifice and Sacrament. A few points from various pages of the Folio are given as examples of his teaching.

We cull some of the aphorisms from the pages of the above-mentioned "Workes" (A. D. 1557) of the saintly Martyr on the Blessed Sacrament and the Holy Mass.

THE BLESSED SACRAMENT.

"Christ is bodily present in the Sacrament."

"Christ's Body must be received fasting."

"And the Bread that I will give is My Flesh, which I shall give for the life of the world."

"Consider now (good Christian reader) that in these words, our Saviour here speaketh of giving His Flesh twice, by which He meaneth, that in the one giving, He would give it to them, and in the other, He would give it for them. The one giving was in the Blessed Sacrament, the other was on the Cross."

"And the Apostles themselves, I doubt not, said Mass many a time and oft, before any Gospel was written. And Holy Saint Chrysostom saith, that the Apostles in the Mass prayed for all Christian Souls."

"And, as I said, from the Apostles' tradition was learned the manner of Consecration."

"Many more things were taught of the Sacrament than were written."

"The Sacrament ought to be honoured with Divine honour."

"The thing of the Sacrament, that is both signified and contained, is the very Body and the very Blood of our Saviour Himself, therein actually and really present.

"The Thing of this Blessed Sacrament, that is signified thereby, and not contained therein, is the Unity or Society of all good holy folk in the mystical body of Christ."

THE APOSTLES AND THE CHURCH.

"That, that was said to the Apostles, was said to their successors."

"The Ceremonies of the Church were from the Apostles."

"Christ is and will be to the world's end, present with his Church."

"Christ shall continually have a Church."

"Christ's Church is the Common known (Universal) Church."

"Christ shall never suffer His Church to be destroyed."

"The Church cannot err."

"The Church shall always have the true Faith."

"The Church hath the right understanding of Scripture."

"The Church cannot mistake Scripture."

"The Church cannot fail in the choice of Scripture."

"The Church believeth God's word, written and unwritten."

"The Church never lost the Faith."
"The common Faith of the Church is God's own word."
"The Church doth not err in the knowledge of God's law."
"The Church was, before the Gospel was written."
"The Church is Christ's perpetual Apostle."
"The Church can judge and discern the Words of God from the words of man."
"The Church doth teach us how to do good works."
"The Church is our Holy Mother."
"The Catholic Church shall continue for ever."

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POPULAR ATTENDANCE AT BENEDICTION OF THE BLESSED SACRAMENT.

TAKING a walk one day in a neighboring parish, I happened to meet the pastor strolling along in a meditative mood. As we were both at leisure, the occasion presented itself for an exchange of thought concerning our parish troubles and worries. One of my friend's difficulties was embodied in his unexpected but pregnant question: "How do you find the attendance in your parish at the evening devotions followed by Benediction?" Judging from his tone of voice, I felt justified in answering: "I presume it is just like the attendance in your church—very likely not what it ought to be; perhaps even very poor". My inference was correct, for he lamented that those attending were so few, and that the younger element of the parish was very poorly represented, numerically.

The verdict rendered in this instance is not an isolated one, but is typical of the condition prevailing in many other parishes. How are we to interpret this attitude of our people toward Benediction? Evidently they do not understand the meaning of Benediction; they do not know the value of Christ's blessing. They do not seem to realize that the Jesus who is present in the Blessed Sacrament is the same as He who stood upon the Mount in Judea, teaching and blessing the people; the same Jesus as He who gave sight to the blind, opened the ears of the deaf, loosed the tongue of the dumb, recalled the

dead to life: in short, the same Jesus as He who "went about doing good". Often the service of Benediction is evidently meaningless to our people, because they do not understand. The Benediction service, like the Holy Sacrifice of the Mass, requires frequent explanation in sermons and instructions. These explanations are necessary in order to arouse faith and to instil love for the Blessed Sacrament. Faith in the Real Presence and love for the Holy Eucharist would bring the people to Benediction, just as these powerful virtues bring them in throngs to Holy Mass.

Another incident will illustrate this in a most convincing manner. In a well-to-do parish I had an experience most surprising and discouraging. During the summer season, five or six Masses were necessary on Sundays to accommodate the numerous worshippers. The pastor naturally thought that with such a large attendance—the capacity of the Church is from three hundred to four hundred persons—he could look for a fairly good number of worshippers at a short evening devotion. But the people would not attend. He was obliged to stop the evening services. An even greater disappointment awaited him. He introduced the practice of giving Benediction after the last Mass. What a shock it was to him to find that many would not remain! Men and women would leave in spite of his protests, and the fact that it would not take more than ten additional minutes of their time, devoted solely to pleasure. How explain such great want of faith and love toward the Blessed Sacrament? The history of the devotion will assist us in answering the question and will indicate to us the object the Church had in view, when permitting Benediction of the Blessed Sacrament.

History of Benediction.

The religious service called Benediction is so named because the priest blesses the people by making over them the sign of the cross with the monstrance containing the Sacred Host. This popular Catholic devotion was known in the thirteenth century in France as *Salut,* in Germany as *Segen.* These two countries figure greatly in the development of the devotion under consideration. Benediction is often employed as a fitting conclusion to other religious services, such as Vespers,

the Way of the Cross, the Holy Hour, and the rest. The essential elements of Benediction are the singing of the "Tantum ergo" with the proper versicle and the oration, and the making of the sign of the cross with the Blessed Sacrament by the celebrant. In English-speaking countries the service generally begins with the singing of the "O Salutaris", as soon as the Blessed Sacrament is taken out of the tabernacle. In England the singing of the "O Salutaris" is prescribed by a former synod of the Province of Westminster. The addition of prayers, hymns or litanies, is a matter of devotional choice.

This exposition of the Blessed Sacrament, or, speaking more exactly, of the Sacred Host, to the public view of the faithful had its origin, like many other Catholic practices, in the endeavor to counteract a doctrinal error or heretical opinion. The practice of exposing the Sacred Host to the veneration of the faithful began in the twelfth century, and was directed not against Berengarius, as some claim, but against the chancellor of Paris, Peter Comestor or Manducator, and the professor, Peter Cantor. These two worthies tried to set up as theologically correct the opinion that the transubstantiation of the bread took place, only after the priest at Mass had pronounced the words of consecration over *both* bread and wine. By way of protest the theologians who opposed this view adopted the custom of adoring the Host immediately after the words of consecration were spoken, and as a natural consequence they encouraged the practice of elevating the Sacred Host immediately after consecration, thus showing It to the people for adoration.

In connexion with this practice we find mention of a "little bell of warning", as it was called, in the early years of the thirteenth century, in order to call the attention of the people to the moment of consecration. Before the end of the same century the practice was enjoined in many dioceses, that one of the large bells of the church should be tolled at the moment of elevation, in order that those at work in the fields might pause in their labor and kneel to adore the Blessed Sacrament at a distance. This practice is still in vogue in many parishes of this country, at the High Mass on Sundays and holidays of obligation. When the large bell rings during the High Mass

it is a signal for all at home to cease work or play, and to kneel during that time to adore the Sacred Host, then being elevated in the church.

This will also explain the practice evidently brought from France, which is customary at the Visitation Convent in Baltimore, where the large bell in the open, ringing at the end of the Preface, announces to the people of the neighborhood the approaching moment of elevation during the Mass which is being said in the convent chapel. This practice of looking at the Sacred Host recalls to mind the brazen serpent erected by Moses according to instructions received from God. "And the Lord said to him: Make a brazen serpent and set it up for a sign: whosoever being struck shall look on it shall live" (Num. 21:8). The Church thinks so well of the devout practice of looking at the Sacred Host at the moment of elevation, that she grants an indulgence of seven years and 7 x 40 days, each time, to all the faithful who use the ejaculation: "My Lord and my God", at the same time looking with faith and love at the Sacred Host, elevated at holy Mass, or solemnly exposed for veneration.[1] Again, she grants an indulgence of one year each time one kneels to pray, wherever one may be, when the signal is given for elevation in the parish church or at the conventual Mass.[2] These practices perhaps indicate the origin of the custom prevalent nowadays, to suspend all labor in the city or country for a few moments, at a certain hour on some solemn occasion.

Abuses.

Following the above practice of looking at the Sacred Host the idea gradually became prevalent with the people, that looking reverently upon the Body of Christ had a special merit and consequently produced some wonderful effects in the body and the soul of the beholder. In the course of time extravagant favors were proclaimed for any one who had obtained the privilege of seeing his "Maker at Mass". Such a one was declared secure from a sudden death, safe against infection from any contagious disease, etc. As a result, an extraordinary desire developed to gaze upon the Sacred Host, when

[1] See Fr. Beringer-Steinen, *Ablaesse*, p. 142, § 308.

[2] See ibid., I, p. 315, § 657, 15th edition.

elevated at Mass. This again led to other abuses, such as suspending a black velvet cloth above the altar, so that the Sacred Host might be easily visible against the dark background. Such abuses were condemned of course, and the Church issued decrees at various synods against the practices in several countries of Europe (Breslau, 1416, Cologne, 1452), during the fifteenth century.

Feast of Corpus Christi.

On the other hand, the devout desire to gaze upon the Holy Eucharist undoubtedly gave rise to the beautiful practices and devotions so general in the Church to-day, such as Exposition and Benediction of the Blessed Sacrament. History leaves it doubtful, whether the institution of the feast of Corpus Christi, with the procession of the Blessed Sacrament in accordance with the visions of the Flemish contemplative, St. Juliana of Mount Corillon (1258), is to be regarded as the cause or the effect of the great desire to behold the Body of Christ. The evidence points to it as an effect rather than as a cause, for we read that when St. Juliana was unable to receive the Viaticum on her deathbed, she asked for the favor to look at the Sacred Host; which favor was granted her. From this we can readily conclude that the faithful looked at the Sacred Host not only at Mass, but also at other times. It was considered even praiseworthy by theologians, for sinners to gaze reverently upon the Sacred Host in the hope that our beloved Lord might vouchsafe them the grace of true contrition. The Christian world was well disposed therefore, at that time, to accept the new feast of Corpus Christi with the solemn and impressive procession, giving all an opportunity to see the Body of Christ. Introduced by the Bishop of Liège in 1246 the feast was approved for the universal Church in 1264, by Pope Urban IV.

Exposition of the Blessed Sacrament was very frequent in Germany during the fourteenth century. We learn from the life of Blessed Dorothea of Prussia, who died 1394, that the Blessed Sacrament was exposed during the whole day in a transparent vessel (or monstrance as we call it now) for the benefit of pious people who were thus enabled to gaze and venerate the Sacred Host. From Germany the practice spread

to the Netherlands. The custom evidently became too frequent and the Synod of Cologne in 1452 restricted to certain occasions this manner of exposition. Even at an earlier date, a synod of Breslau (1416) found "that reverence was lessened by this frequent exposition". Just when the custom arose, to conclude such expositions of the Blessed Sacrament by blessing the people with the Sacred Host raised in the hands of the priest, is not evident from history. It was at this time, that the practice was introduced in Germany of reserving the Blessed Sacrament in a "Sacraments-häuschen" (Sacrament-house), most beautifully constructed and placed in a prominent position near the altar. It served as a compromise between the total abolition of the practice and the retaining of the previous custom of looking at the Sacred Host, exposed, since the Blessed Sacrament was visible through a metal latticed door, which however prevented any irreverence.

This gradually led to another custom prevalent in Germany and the Netherlands, toward the close of the fifteenth century, of increasing the solemnity of Mass by exposing the Blessed Sacrament during Mass, as we still do to-day on certain solemn occasions. It is a favorite practice in Belgium to this day. The abuse arising from such frequent exposition was greatly checked before the Council of Trent. Since then the popular devotions toward the Blessed Sacrament have been more restrained by episcopal supervision, yet the people are fully satisfied by the devotions as now conducted in the form of Benediction of the Blessed Sacrament and the Forty Hours' Devotion. In recent years some pious communities have received permission from the Holy See to establish a custom similar to the fifteenth-century practice, of reserving the Holy Eucharist in the "Sacraments-häuschen". This consists of perpetual exposition and adoration in churches and chapels, where day or night, the Blessed Sacrament is never left without worshippers

Manner of Giving and Assisting at Benediction.

People often judge the value and importance of our actions by the care and the attention we devote to them. When this care and this attention are always apparent at the time of Benediction, when all preparations are made in conformity

with the solemnity of the services, when the solemn and dignified entrance of the altar-boys and the clergy into the sanctuary so impresses all as to elicit the words of Jacob contemplating the angels descending from heaven: "This place is holy,"—the effect upon the people must be overpowering. Again, when the people realize that the priest is actually blessing with the living Body of Christ, asking Him to raise His hand in benediction over them, their souls must be overcome with emotion. And finally when the priest replaces the Blessed Sacrament with a devout genuflection, expressing as it were a regretful "Farewell" as he turns the key on the "Prisoner of Love", will not the faithful be filled with the desire to enclose their loving hearts with that of their best Friend in the lonely tabernacle? With what fervor will they then join in the "Laudate", the parting word at the closing of the tabernacle![3]

The prayers recited during Benediction service will naturally inspire more devotion if the people know and understand them. The same rule holds good with regard to the singing of hymns at Benediction service. The congregational method of singing hymns is being more widely adopted during these devotions. The Church is very liberal when this method is used, permitting hymns in the vernacular, though Latin is her preference. With the training received in our parish schools, congregational singing is gradually finding universal favor. The singing at Holy Name meetings and at general Communions of this and other societies is also adding to the popularity of congregational singing and the recitation of public prayers. If the people are permitted to join actively in the hymns and the prayers, the devotions are rendered more interesting and attractive. At the devotions of the Holy Hour some pastors are introducing a short period of private prayer in complete silence, lasting no longer than five minutes. This will permit the members of the congregation to speak directly and personally, in their own way and words, full of faith and

[3] As a rule the people rise at the "Laudate" for the purpose of joining in singing it with the celebrant, who generally remains, bowing his head at the "Gloria Patri" and then leaves. When he leaves, the people also are accustomed to leave. Would it not be proper to remain until the end of the "Laudate"? The rubricists say nothing about this, and yet, is it not really intended that the people should sing the "Laudate" and leave only after the end?

with all possible fervor to Jesus, really present in the Blessed Sacrament, concerning some particular favor or request.

We hear of different methods used by pastors who claim that the attendance at their evening devotions is very satisfactory. One has the practice of making a short fervent address pertaining to the Blessed Sacrament, as the Central Figure of our holy faith. Another found great efficacy in short meditations based on the "Clock of the Passion" by St. Alphonsus Liguori. A method very frequently adopted is to read the "Visits" of St. Alphonsus to the Blessed Sacrament, which are the outpourings of a soul full of faith, strong in hope, and burning with love. This last method was followed by St. Alphonsus himself, for he found time even as a bishop to assemble the people in the church toward evening, for a visit to the Blessed Sacrament and the Blessed Virgin Mary, during which hymns were sung and the Rosary recited. Exercises lasted for half an hour and were attended by persons of all classes, happy in the thought that they were permitted to unite their humble prayers with the fervent supplications of their holy bishop and to receive the blessing of Jesus from His tabernacle.

In order to assist those attending such devotions or general Communions to take an active part in the prayers recited publicly, and in the hymns sung by the congregation or the society on such occasions, a number of hymnals and manuals have been published throughout the States. The Hierarchy at their annual meeting of 1925 in Washington thought so well of the practice that they appointed a committee of bishops to arrange a hymnal for our whole country. By using such books at Benediction service, and by following the missal or some other prayer-book, containing at least the ordinary of the Mass in the vernacular, when assisting at the Holy Sacrifice, our people attending will find more pleasure. They will know what is going on and can take actual part in the service, a fact that will always make it more interesting. It is the method used for centuries in the Anglican Church by means of their "Book of Common Prayer". The Lutherans gained the same purpose by using their popular "hymn books". The use of these books forms the most attractive and interesting feature in the services of both denominations. They carry out practically what our own liturgy presupposes, when it constantly

prays and sings in the plural number, both at Mass and at Benediction, thus implying that clergy and people shall pray and sing together or alternately.

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JESUS AS A LEADER.

THERE is, as we know, a natural leadership as well as a leadership that is delegated. It will happen that men on whom leadership is conferred are not leaders by virtue of personal influence and appeal. But it rarely happens that the natural leader is without his following. He may not exercise over men a formal authority, but he receives from them what we may call an informal obedience.

It is a truism, of course, to say that in any age of the world, Christ our Lord, would have a following and would profoundly influence the lives of men. To the idealist He shows a wide horizon from a high vantage of seeing. Advocates of social uplift find sentences in His sermons that give direction to conduct. Those who oppose reforms that seem unduly to resist the free will of man bring the words and example of Jesus to justify their protests. Poets, nature lovers, intellectuals quote parable and similitude to illustrate warmth and depth and beauty. The Gospels are impersonal chronicles. They show very few enthusiasms. Yet the citation of Christ's words which they contain, the record of Christ's deeds which they present, profoundly awaken the loyalties of men.

Thus the Gospels picture our Lord as unmistakably brave. It is not so difficult to say brave words when the words are in accord with prevailing prejudices. It calls for courage to send truth where it is not welcome, and for great courage to act right according to conscience against age-rooted prejudices. The make-believe bravery is noisy and histrionic, and follows popular approval as a straw follows the wind's path. It is not difficult to assume an attitude and to say defiant things against feeble and remote opposition. Bravery is modest, quiet-appearing and, when unmistakably set in truth, immovable. It does not require heroism to oppose weak, timid, ignorant people when we can readily call upon force to subdue them. It re-

quires essential courage to meet powerful and insistent opposition which can propagate points of view that will readily change the flow of public opinion.

The courage of Christ set itself to destroy deep-rooted evils against the opposition of powerful groups tenacious of tradition. And, as has so often happened since His day, Jesus had to meet His opponents alone; for while He had a following whose lives He influenced, whose love and admiration He had won, it was for the most part a peasant following, which is generally a timid, inarticulate following.

His chief opponents and bitterest critics were the Scribes and Pharisees. These fiery zealots of form were settled in an age-long tradition, with no opponent learned enough to challenge their fallacies, or courageous enough to question their souless externalism.

Then the great Opponent appeared at last. Out of an obscure, insular village He came, bringing wisdom to confound and strength to crush. The Scribes and Pharisees accounted Him lightly at first. A Nazarene, the Son of a carpenter, what could He know about law and prophecy? What power could He have, that meek-faced, soft-spoken Ascetic? He did not appear with even the rugged strength of John, who was proclaiming Him. It has been ever so in the contests between those systems that owe their continuance to conservatism with its reverence for things old just because they are old, and what is new, which is suspected just because it is new. At first the Scribes and Pharisees ignored Jesus, then when they could not obscure any longer His influence and His following, they opposed. When He increased in spite of opposition they resolved to destroy Him; but His death was His triumph, even as for them triumph was defeat.

In His relations with His contemporaries, Jesus presents those qualities that inevitably force a man into leadership. He set Himself against powerful interests and became the spokesman of the common people. He led the opposition against the most hostile Jewish sects. He met them. He condemned them specifically. He would make no compacts with them, would consider no compromise.

To Jesus, the Scribes, the Pharisees, the Sadducees are always hypocrites, formalists, traffickers in holy office, casuists. Be-

tween Him and them there is no approach. They are powerful, but the Saviour sets His might against theirs at every turn. When they object: "Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread,"[1] Jesus does not deny the charge, neither does He attempt to excuse His apostles. As a matter of fact no excuse is needed to defend what in itself is a perfectly harmless omission. Instead He turns on His questioners and shows how they break a commandment of God for the sake of a tradition; how they neglect an essential duty to parents on the merest pretext.[2]

When the Pharisees and Sadducees sought a sign from Him to prove His Messiaship, instead of complying He turned away from them after replying in this crushing refusal: "A wicked and adulterous generation seeketh a sign and a sign shall not be given it but the sign of Jonas the prophet."[3]

During the dinner in the house of the Pharisees, the host began to wonder why Jesus had not washed before eating according to custom. The Saviour then and there rebuked with unforgetable courage the host himself and his brother Pharisees who were present as guests. "Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without make also that which is within?" "Woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment and the charity of God."[4] He followed this condemnation with a succession of sentences that are unsurpassed as examples of dignified invective. "Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace. Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware."[5] Then when one of the Scribes present attempted to defend his profession, he simply received a specific rebuke for lawyers. "Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the pack with one of your fingers."[6]

[1] Matthew 15:2.
[2] Mark 5:9-13.
[3] Matthew 16:4.
[4] Luke 11:39-42.
[5] Luke 11:43-44.
[6] Luke 11:46.

There is never any suggestion of concession when our Saviour comes into conflict with these upper-class Jews. They are hypocrites, formalists, traffickers in holy office. Alone in His struggles against them, He is fearless in pulling down their sophistries, tireless in setting up the temple of truth. He does not yield to insistent quibbling, insidious flattery, sanctimonious protests, dilemmas or sophistries. Concession to error and falsehood can never be entertained by Him who is the Light of the World, who came to give life and to give it more abundantly.

Surrender need not imply cowardice. Indeed, surrender sometimes is a very brave thing. It becomes heroic when retreat or retirement means self-effacement for the sake of enduring adjustments. Christ cannot, of course, surrender when there is question of His truth or His mission. Yet for our profit He sometimes seems to turn aside. The woman of Canaan is a case in point.[7] "Have mercy on me, O Lord, Thou Son of David! My daughter is grievously troubled by a devil." Jesus, who so often has heeded the cry for mercy, is silent now. The disciples, to be rid of the insistent petitioner, offer the ready suggestion: "Send her away, for she crieth after us." The first words which Jesus addresses to her are not such as to inspire hope. "I am not come but to the sheep that are lost of the house of Israel." The woman will not accept the words as a refusal. "Lord, help me!" It is a cry, not an argument, for mercy. His answer this time is crushing: "It is not good to take the bread of the children and cast it to the dogs." From the floor below the table where the metaphor placed her, this Syrophenician woman answers in a metaphor that sets her lower yet: "Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their master." In this endurance test of faith, the woman's humility is triumphant. "O woman, great is thy faith; be it done to thee as thou wilt." This is surrender to weakness, a mercy to a cry out of the dust which some weak representative of power might not have been willing to concede.

Jesus was tolerant. He, of course, condemned evil; but He did not set in the category of sin every infraction of Pharisaical observance. The Pharisaical spirit took love out

[7] Matthew 15.

of life. It was captious and critical and disputatious. It was more interested in giving sanction to the trifles of legal observance than to legislation that benefited without irritating society. And yet in His tolerance Jesus showed courage. He had no hesitation in curing the sick on the Sabbath, even though Pharisaical conscience seemed outraged. And He had ample reasons to justify this largeness of spirit. The Sabbath, He told His critics, was made for man, not man for the Sabbath. And He Himself, as the Eternal God, was more than the Sabbath or any Sabbatical observance. "For the Son of Man is Lord even of the Sabbath."[8] Nor was Jesus content with the mere assertion of the principle, but illustrated the principle in action. Sometimes men will say brave things, and act weakly. With our Lord speech is sustained by deeds. In the very synagogue itself, He cured the man with the withered hand and justified His action by a comparison that completely silences His critics. "What man shall there be among you that hath one sheep; and if the same fall into a pit on the Sabbath day will he not take hold of it and lift it up? How much better is a man than a sheep?"[9] He defended His disciples when they were criticized by His enemies for shelling ears of grain on the Sabbath day, by instancing the case of King David who broke a much more serious regulation—ate the loaves of proposition intended for the priests—and was excused. And as a final example, we note the crippled woman whom unsolicited He cured on the Sabbath during a visit to one of the synagogues. Jesus defended Himself by reminding His hearers that the Pharisees would not scruple to relieve the beasts of the field on the Sabbath; and why should not He relieve the much more serious need of a human being.[10]

Tolerance is often compounded with weakness. In Jesus tolerance is always compounded with strength. With Him tolerance is never a tacit permission for an evil to continue because He is afraid to attack it. Rather, tolerance in His outlook means the sweeping aside of all hypocritical, restrictive, coercive, petty laws and regulations that irritate and tend to degrade the free will of man. There is strength, not weakness, in His tolerance.

[8] Matthew 12:8.
[9] Matthew 12:11-12.
[10] Luke 13.

The spirit of Jesus was large and merciful. There is a splendid natural appeal to the loyalties of men in His treatment of the woman taken in sin.[11] After He has put her enemies to rout she still remains in the crowd. Jesus turns to her: "Woman, where are they that accused thee? Hath no man condemned thee?"—"No man, Lord."—"Neither will I condemn thee. Go, and now sin no more." He not only forgave, but He forgave under conditions that called for courage and absolute indifference to public opinion.

The case of St. Mary Magdalen is even more to the point.[12] Here was a woman despised as a character of the streets, whose ministrations our Saviour received without having any concern about the scandal which the other guests would be certain to take. There is no half-measure in the mercy He grants. It is full and flowing over. "Many sins are forgiven her because she hath loved much." Always Jesus is merciful to the sorrowful and the helpless. The lepers came along the road crying out their doom and were sent away cleansed and renewed. Those blind beggars who called for His help were heard above the triumphant shouts when He passed through Jericho on His way to Jerusalem. Feeble and insignificant though they were, He saw them and pitied.

The Gospel lays stress upon the fact that Jesus was generous. He could say to His Chief Apostle[13] with the early morning denial still fresh in memory: "Simon, son of John, lovest thou Me more than these?" The Divine Master not only aimed to make the question serve as an occasion to confer the primacy upon His Apostle, but He wished the repentent Peter to know that He still cherished for him the same kindly, loving thoughts of the earlier ministrations. Even Judas might have gone back to the Divine embrace cleansed and forgiven, had he but heeded those last unmistakable, generous invitations to mercy: "Friend, whereto art thou come?"[14] "Judas, dost thou betray the Son of Man with a kiss?"[15]

Great leaders are great teachers. And Jesus reveals all those gifts that enlighten as well as inspire. He does not dogmatize. He is not given to speculation. Sometimes He

[11] John 8: 1-11.
[12] Luke 7: 36-50.
[13] John 21: 15-19.
[14] Matthew 26: 50.
[15] Luke 22: 48.

partially conceals His thought in parables. Or He states a general truth and expands it by means of certain facts, of which that truth is summation. Thus, He sets down this general truth about the Scribes and Pharisees: "All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not, for they say and do not."[16] Generalization ceases here and the thought is advanced by definite facts. "For they bind heavy and unsupportable burdens and lay them on men's shoulders; but with a finger of their own they will not touch them." Again the general condemnation, "And all their works they do to be seen by men,"[17] is advanced by concrete instances. "For they make their phylacteries broad, and enlarge their fringes; and they love the first places at feasts and the first chairs in the synagogues and salutations in the marketplaces, and to be called by men, Rabbi."[18]

The parable is the literary form which our Lord chose for the embodiment of some of His highest truths. His parables are of varying lengths. Sometimes the terms of the allegory are partially concealed; sometimes they are concealed altogether.

In the Prodigal Son[19] parable, which seems like a transcript out of life, the literal application is suppressed. The hearers are to find out for themselves who is represented by the patient and merciful father, and who is foreshadowed in the ungrateful, spendthrift son. Truth discovered brings the joy of discovery. Other parables are partially revealed. Thus in that of the Fold and the Shepherd[20] Jesus announces that He Himself is the Door and the Shepherd. "I am the Door. By Me if any man enter in, he shall be saved . . . I am the Good Shepherd. The Good Shepherd giveth His life for His sheep." In yet a third type—the Sower and the Seed[21]—we have detailed exposition. Nor does Jesus, as a teacher, despise any of those natural ornaments that beautify expression. His language abounds in tropes. "For as lightning cometh out of the East and appeareth even unto the West so shall the Son of Man be."[22] "And whosoever shall fall upon this stone

[16] Matthew 23: 3-4.
[17] Matthew 23: 5.
[18] Matthew 23: 5-6-7.
[19] Luke 25.
[20] John 10.
[21] Matthew 13.
[22] Matthew 24: 27.

shall be broken; but on whomsoever it shall fall it shall grind him to powder."[23]

Antithesis, giving force to expression, is a favorite rhetorical figure with Jesus. "Everyone that exalteth himself shall be humbled and he that humbleth himself shall be exalted."[24] "So shall the last be first, and the first shall be last; for many are called but few are chosen."[25] "But I say to you, that to everyone that hath shall be given, and He shall abound; and from him that hath not, even that which he hath shall be taken from him."

In the teaching and preaching of Jesus simplicity becomes sublimity. Of His miracles it was said that no one could do the things He did unless that one were from God. And it is equally true to assert that no one could speak the words He spoke unless that one were Divine. His language is majestic. Yet we do not note any ambitious marshaling of phrases, any assembling of sentences to secure processional effect. We are not confronted with remote learning, yet the most exalted truths ever spoken are contained in the words of Jesus.

While this Divine Leader transcends all classification, who can not acknowledge a master, who Himself is Master of all, who belongs to no school since all schools which profess truth must be guided by Him—this fact does not mean that in Him are not found the greatest gifts of the greatest masters. The deepest wisdom of the most renowned schools—Plato, Aristotle, Pythagoras, Epictetus—they are a memory; their systems, their teachings rest between the covers of books in the silences of libraries away from the comings and goings of men. Jesus is a reality. Not only in everlasting union with His Father as the Son of God; but as Man here upon this earth. His humanity touches, inspires, exalts. He is the Leader, kind, merciful, brave, tolerant, whom millions follow; the Teacher simple, yet vast and deep, whom millions hear with the faith of trusting hearts.

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[23] Matthew 21:44.
[24] Matthew 18:14.
[25] Matthew 20:16.

BOOKS OF RELIGIOUS ANECDOTE.

And every tongue brings in a several tale.—Shak., *Rich. III.*

OF the making of such books there seems to be no end. Properly edited, they ought to be useful to preachers and catechists, for an anecdote has the power to awaken and stimulate attention and at the same time to point a moral. I am tempted to illustrate one phase of its power by a personal anecdote. Of the sermon preached at my First Communion, I can now recall only one statement made by the preacher, namely that Bonaparte declared the day of his First Communion the happiest of his many-victoried life.

The reasons given by Spirago[1] for the use of examples in the instruction of the young and of uneducated persons have almost equal value for all grades of intelligence and culture, although greater circumspection is required for their selection and presentation to educated audiences. "Examples", says Spirago, "stimulate the imitative instinct, which is strong in most people, especially in the young; consequently they are a powerful factor in education. In imparting instruction, also, examples are of no slight assistance, for they serve to elucidate the teaching, to render the lesson interesting and attractive, and keep the attention of the scholar from wandering." Perhaps we shall not be far from the truth if we substitute "sermons" and "preachers" for "catechisms" and "catechists" in his next paragraph:

> In the present day, examples are more necessary than ever, because almost all the catechisms and manuals of religion now in use are written in a dry, concise style, with no other aim apparently than that of intellectual improvement. Thus unless the catechist weaves examples into the instruction given, the heart and the will remain untouched, and religious teaching becomes distasteful to children on account of its being so dull. The use of appropriate examples and illustrations is quite in accordance with Our Lord's method of teaching; we know that He constantly used parables.

These views are affirmed from many and varied quarters. Spirago was considering the young and the uneducated. The

[1] The quotations from Spirago are taken from the Preface to Father Baxter's edition of *Anecdotes and Examples Illustrating the Catholic Catechism.* New York, 1903.

Introduction[2] of *The New Cyclopaedia of Illustrative Anecdote, Religious and Moral,* goes a step farther, and considers mixed audiences of grown-ups:

The employment of happy illustration is one of the chief arts necessary for popular address. Every true orator knows how vain is the attempt to enlist the sympathies of a mixed audience by the mere enunciation of abstract principles or the bare statement of arguments. He may couch his ideas in language of polished elegance, or may weave his reasoning into a chain of irresistible logic; yet he will fail to touch the heart, or fire the enthusiasm of men, except he can crystallize his thoughts into some happy simile which flashes its light on every eye, or can clothe his lessons in some pointed tale which vividly stamps the impression he would convey.

To the *Introduction* by Donald Macleod, the compiler adds a Preface of six large pages worth diligent reading. From it we shall be content just now with one excerpt:

But telling a story and giving an illustration are not always one and the same thing. A teacher may have a fund of narrative, and yet be ignorant of the use of illustration. To wield this latter effectively, a man must first grasp a truth which he wishes to declare, and then must be sure that the anecdote chosen will aptly illustrate that truth.

Spirago has other warnings to utter, which may be considered here in due course. Briefly, the preacher is the man behind the gun. If the shot is to tell, he must know how to load and to fire. He has ammunition in plenty. "Books of anecdote abound", says the compiler of the *New Cyclopaedia.* Their mere titles would occupy much space here.[3]

[2] By Donald Macleod. The *New Cyclopædia* is edited anonymously.

[3] Not to speak of the large number issued by Protestant compilers, we have English volumes by Catholic editors, such as Sadlier's edition (New York, 1873) in one volume, of *Catholic Anecdotes; or, The Catechism in Examples,* translated by Mrs. Sadlier from the French work in three volumes by the Brothers of the Christian Schools. The work is well arranged, and the sources are given in each case. The volume has upwards of 800 pages.—There are also Howe's *The Catechist* and Chisholm's *Catechism in Examples* (5 vols.). The *Tracts for Spiritual Reading,* collected in one volume and issued in New York in 1890, exhibit the method of Father Furniss, C.SS.R. They contain many anecdotes. The *Illustrations for Sermons and Instructions* by Father Callan, O.P., although broader in scope, contains many examples. Hannay's *The Wisdom of the Desert* is a delightful collection of stories and sayings illustrating the religious spirit of the first Christian monks. Dalton's *Chronicles of Cloister and Cave,* trans-

The first warning might well be: Don't overload the gun. E. P. Hood introduces his own volume, *The World of Moral and Religious Anecdote,* with this effective story:

> When the notorious John Wilkes, on one occasion, had to listen to the stories of some person, who had the virtue of prolixity in telling them, without the power of giving to them any pith or point, and some mutual friend excused the story-teller, saying, he had got to his dotage, Wilkes replied, "*Dotage,* Sir! I tell you he is past dotage, he has got to *anecdotage!*"

Spirago warns us that examples should be selected with judgment: "It is a mistake to make use of too many, and only suitable ones should be chosen. *Non multa, sed multum.* Let them be few, but good." With the immense number to choose from, the temptations toward excess are obvious, and the instruction or sermon may easily degenerate into a series of tales that distract the mind whilst at the same time they quite cover up, with a multitude of words, the truth they were intended only to manifest more clearly. Hood comments upon his anecdote of Wilkes: "A similar expression of contempt for this kind of literary workmanship has reached the compiler of this volume." Anecdotage would be a terrible obsession in a preacher. Useful as examples are in measure and season, their pulpit use is in high disfavor in some quarters,[4] doubtless (let us hope) because of their misuse and overuse.

* * *

A second warning may be sensed in Hood's Preface, for he remarks further on that some persons high in the religious world feared lest his compilation, being professedly religious, must have more doubtful authenticity and less interest than his previously published volume entitled *The World in Anecdote.* The implication that religious anecdotes are usually less

lated from a collection printed in 1490, illustrate in legend the virtues of Simplicity, Obedience and Charity. Although the editors are not, so far as I know, Catholics, their beautifully issued volumes are, from the nature of the fields in whch they have gleaned their harvests, thoroughly Catholic. In the present paper I have to refer largely to Father Baxter's volume, as also to *The Catechism Explained* (Spirago-Clarke), containing many examples.

[4] In his *Decay of Modern Preaching,* Mahaffy attributes to the excessive love of variety what he styles "the vulgar habit of introducing anecdotes in the pulpit—anecdotes, which are not only foolish and beside the point, but often practically untrue, inasmuch as the preacher always explains the facts, and the explanation may be palpably invented."

authentic than others causes him to remark simply that he could not see "why religious folks should be deemed less trustworthy" than others. But a course of reading in such books might remove his difficulty, if he had eyes to see. He himself trusts D'Aubigné and Jortin, both long since discredited by scholars. Or consider this incident related in the *New Cyclopaedia* already referred to. It bears the heading: "Blind Guides" and runs thus:

A learned Oriental, having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed: "Father", said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These", said he, "are the interpreters of the Scriptures." "There is a prodigious number of them", replied I; "the Scriptures must have been very dark formerly, and be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there!" answered he with surprise—"are there! There are almost as many as there are lines." "You astonish me", said I; "what then have all these authors been doing?" "These authors", returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

A reader of this would naturally desire to know who the "learned Oriental" was, where the convent was, who was the librarian, and the like. No authority is given for the anecdote, no source is mentioned. You may take it or leave it as your own prepossessions shall indicate—but obviously the Bible should be read "without note or comment". One could fill a volume with similar examples, and might easily conceive that Father Feeney[5] had Hood's apology in mind when he wrote:

Facts seldom occur in real life with the artistic roundness and finish that fiction gives them. Some popular non-Catholic preachers seem not to be aware of this truth, and they give anecdotes from personal experience, so telling and apposite, and so classical in their observance of the unities, that to claim belief in them as actual

[5] Feeney, *Manual of Sacred Rhetoric*, pp. 220-1.

occurrences is an insult to common sense, a profanity of truth, an outrage on the Gospel. Such preachers acquire a shortlived popularity; but they have no influence on faith and conduct.

Arguing that examples ought to be true or at least highly probable, Spirago warns us against the narration of "improbable occurrences or stories of a ludicrous and marvelous nature", declaring that such are to be found in some collection of examples which might properly bear the title of Warnings rather than of Examples. If we seek glorious miracles, we shall find them aplenty in Holy Scripture, he adds, and continues: "It would be nothing short of folly to narrate puerile tales of supposed wonders, which only excite laughter and awaken doubt, and bring religion into contempt." Feeney has a similar warning: "No example based on questionable authority should be used. Nothing but truth, even in the smallest details, should ever be heard from our pulpits. We have no excuse for deviating from this rule. The Bible and authentic history, ecclesiastical and civil, together with the carefully written lives of great and holy men, supply us with abundant sources of examples without going to look for others in the shadow-land of popular tradition and legend. Neither are we allowed to exaggerate details for the purpose of effect." Meanwhile, he also remarks that if our auditory leads us to suspect that it hesitates to believe in extraordinary manifestations of the supernatural outside of the Bible, we should correct their misapprehension before relating true marvels, which should be told lest their omission be misconstrued.

* * *

Whilst the anecdotes related should be either of a fairly based authenticity or at least of a fairly convincing verisimilitude, they should also be interesting. Hood's highly-placed advisers feared that his volume would lack the appeal of his previous volume of anecdotes. He cannot see the reason for this fear, and goes to the length of this declaration:

> The history of the Church of Christ in all ages might be very well told in anecdote, and I am indeed surprised, considering the long, broad stream of illustration, that this has never been done; I am certain that a better idea of Church life in any epoch might be obtained from an incident than from a dissertation; indeed, this is always so:

anecdote is the only history. . . . What a very entertaining book is the, quite unambitious, but scholarly work of Jortin,—his *Remarks on Ecclesiastical History*. It is full of scholarly reading, but it is essentially full of anecdotal incident.

Since a part of my intention in this paper is to suggest the inadvisablity of purchasing non-Catholic books of religious anecdote despite their alluring titles and abundance of illustrations and logical systems of laborious indexing, it may not be amiss to place here some pertinent comment upon Hood's view. "Anecdote", he contends, "is the only history." The very opposite view was expressed by a thoroughly competent student of ecclesiastical history, Monsignor James F. Loughlin. "In reading history", he said, "beware of anecdotes." The praise bestowed by Hood on Jortin is in point here. Twice in the short excerpt he styles Jortin's work "scholarly". He had evidently not read Maitland's classical volume on *The Dark Ages,* with its scorching denunciation of Jortin and others as very miserable second-hand writers: "In the meantime", he writes, "let me thankfully believe that thousands of the persons at whom Robertson, and Jortin, and other such very miserable second-hand writers, have sneered, were men of enlarged minds, purified affections, and holy lives. . . . " Although Church history could not be written adequately as a series of anecdotes, it could indeed be well illustrated by a series of novels—the task so admirably initiated by Cardinal Wiseman in *Fabiola*.

The praise given to Jortin would form a fair basis for estimating the general character of Hood's obese volume. He had—to quote his own words—"the long, broad stream of illustration" in Church history from which to draw healthful and comforting draughts. Nevertheless, his anecdotes are, almost without exception, from peculiarly Protestant sources, except in the case that some partisan advantage might seem to accrue, as in the thirty-eight pages devoted to a section entitled "Illustrations of Popish Folly". Meanwhile, he is aware of Kenelm Digby:

> Some books are a kind of universe of undigested and unorganized anecdote—precious collections, nevertheless. Such are those amazing masses of manifold reading and learning, the "*Mores Catholici*",

"*Compitum*", the "*Broad Stone of Honor*", and other such works of Kenelm Digby. As we read of the dragon of old who devoured churches, so Kenelm Digby must have devoured books; he is a kind of society of Bollandists in himself, and all his books are especially crowded with mediæval lore, delicious anecdotes, and rare readings from rare books it will never be my good hap to extract from.

While we are discussing this phase of our subject, namely the unwise hazarding of good money in the purchase of Protestant compilations of religious anecdote, how bulky and cheap and well-arranged soever they may be, it is desirable to add that the compiler of the *New Cyclopaedia* declares in his Preface that the book "is purely unsectarian". It contains nevertheless, amongst other anti-Catholic items, a long extract from the hopeless D'Aubigné, introduced as follows:

> Bricconet, Bishop of Meaux in France, in the sixteenth century, catching the spirit of reform at that time pervading Germany and Switzerland, zealously opposed some grosser errors and views of the Romish Church.

"Romish" and "grosser errors and views" are the compiler's own contribution, and manifest his mind with sufficient clearness.

* * *

Anecdotes should be chosen to illustrate exclusively the doctrinal or moral point being discussed by the preacher. They should therefore be unambiguous, so far as may be.

Let me illustrate from the following Catholic anecdote, as I find it in *Anecdotes and Examples Illustrating the Catholic Catechism* by Spirago and edited by Father Baxter (page 519). It is entitled "The Errand to the Limekiln". Although it is long, it must be quoted in full for a reason which will appear later:

> Elizabeth, queen of Portugal, whose remains rest at Coimbra in a state of perfect preservation to this day, was specially distinguished by her charity to the poor. One of her pages, a pious young man, was intrusted with the distribution of her alms. A servant attached to the court became jealous of him, and bethought himself how he could ruin him. One day when he was out hunting with the king, he took the opportunity of slandering the page, who was a favorite with the queen, bringing all manner of charges against him. The

king believed the backbiter; and acting on impulse, he sent for the manager of the royal limekilns, and said: "To-morrow morning I shall send one of the pages to you; he will ask whether my orders have been fulfilled. Have him seized immediately and cast into the kiln." Early the next morning the king summoned the young man into his presence, and bade him repair at once to the limekiln, and inquire of the superintendent whether the king's orders have been accomplished. The page set out on his way without a suspicion of evil. As he passed by a village church, the bell was ringing for Mass. He entered with the intention of assisting at the holy sacrifice, thinking his errand was not pressing. But his enemy, finding he had achieved so easy a victory, wanted to assure himself that the youth had met with his fate. Shortly after the page's departure he followed him to the limekiln, and eagerly asked whether his Majesty's command had been executed. Scarcely had he uttered these words than two of the workmen laid hands on him, dragged him to the oven, and despite his protestations, threw him in. Not long after the queen's pious attendant came up and inquired whether the king's will had been done. The workmen replied in the affirmative, told him what had occurred, and evidently looked for a gratuity. The page returned to the palace and brought the answer to his royal master. The king was startled and horrified when he heard the turn matters had taken. He saw in it the disposition of Providence, and a proof of the young man's innocence. How true is the saying: "He who digs a pit for others, falls into it himself."

The anecdote occurs in the section devoted to the Eighth Commandment (Slander), and its moral is formally stated in the words of the proverb at the end. The moral seems forced, because innocence is not generally vindicated in this world, and slander is not easily traced, refuted, and punished by earthly powers, and God rarely intervenes in marvelous fashion to remedy human injustice. Howbeit, the story is chosen to illustrate the Eighth Commandment, as indeed it is also given, in shorter form but in the same connexion in Spirago-Clarke's *The Catechism Explained* (page 406). This latter volume gives it again, but now condensed into one sentence, to illustrate the value of devout attendance at Mass (page 544): "He who has heard Mass devoutly will succeed in all things during the remainder of the day. The favorite servant of Queen Elizabeth of Portugal escaped apparently certain death through hearing Mass."

Now this is the anecdote which, in some form or other, drew the epithet of "silly" from the pen of the Rev. Paul B. Bull, in his volume on *Preaching and Sermon Construction* (page 262). He notes that illustrations should be carefully chosen so as not to appeal to low motives, to be susceptible of various interpretations, or to convey false conceptions of God and His methods. He adds:

> Perhaps the worst example I have ever come across, which combined in a unique manner the qualities most to be avoided, and is at once improbable, silly, and immoral, is given in several Roman Catholic books of instruction under the title of "The Virtuous Page". I summarize it to illustrate what should be avoided:
>
> "The virtuous page of S. Elizabeth of Portugal was accused by another page to the King of sinning with the Queen. The King, mad with jealousy, arranged with the master of a limekiln that, if on a certain day he should send to him a page to ask 'whether he had executed the King's command', he should seize him and cast him into the furnace. The virtuous page sent with this message to the limekiln passed a church, heard the bell for the Elevation, stayed for two more Masses. Meanwhile the King, becoming impatient, sent the accusing page to the master of the limekiln to ask 'whether he had executed the King's command'. He was promptly popped into the furnace! The virtuous page then executed his commission—asked 'whether the King's order had been executed'. Answer: Yes."
>
> Moral (as given in the textbook): Shows you how God blesses and protects those who assist devoutly at the Holy Sacrifice. (Note by P. B.: It shows also the complete divorce between ethics and religion, and that Providence blesses disobedience and the neglect of duty. It is well calculated to corrupt every errand boy.)

As the story has been so constructed as to serve equally well —or ill—two different ends, namely as a warning against slander and as an encouragement to attend Mass merely from a spirit of devotion, it suffers from ambiguity. It is replete with unnecessary details which are apparently introduced, in the Spirago-Baxter form, to adapt it to both purposes. If it was meant to reprove slander, and to achieve this end solely, it could have omitted much that served to emphasize this value of a devout attendance at a Mass which was not of obligation. If it was meant to serve this latter end only, many details concerning the slander could have been omitted. Clearly, the story offends against the rule laid down in the words of

Spirago himself, duly quoted by Baxter: "The anecdotes narrated should be free from superfluous or irrelevant matter. . . . In some instances the minutest details are entered into."

It would also seem that the story violates the canon laid down by Father Feeney, who insists upon unquestionable authority for an example, and adds: "Nothing but truth, even in the smallest details, should ever be heard from our pulpits. We have no excuse for deviating from this rule." As told by Spirago-Clarke's volume,[6] and by that of Spirago-Baxter, the virtuous page heard the bell summoning people to Mass, and obeyed it himself, and heard Mass. In Bull's version, he heard the Elevation bell, entered the church, and stayed for two more Masses. Doubtless this variation was introduced into the story in order to emphasize the value of assisting at Mass, and not, of course, the danger of unjust accusation.

But there is one important variation in Spirago-Baxter, which would meet Bull's objection that an errand-boy ought to do his errand first, and perform his devotions some other time. The page went into the church, we are told, "thinking his errand was not pressing." One may well conjecture that Bull, writing his volume in the year 1922, had been long anticipated by Catholic critics, who saw the danger implicit in the story. Unfortunately for the defensive phrase, however, the first part of the Spirago-Baxter form tells us that the King bade the virtuous page to "repair at once to the limekiln." There comes my fit again, as Macbeth remarked.

[6] As the story here is fairly brief, it may be given in small type: "St. Elizabeth, Queen of Portugal, had a favorite page, who used to distribute her alms. One of the king's servants, who was jealous of the large share of the queen's favor enjoyed by that page, calumniated him to the king, one day when he was out hunting. The king believed the calumny; and going up to a lime-kiln which he saw in the forest, he said to the proprietor: 'To-morrow I shall send a young man hither, who will ask you whether you have executed the king's orders; seize him instantly and cast him into the kiln.' On the following morning the king dispatched the queen's page to the lime-burner with the message agreed upon. On his way thither the young man passed a church, and as the bell was ringing for Mass, he went in and assisted at the holy sacrifice. Meanwhile the servant who had slandered him, curious to know his fate, followed him, as he thought, to the lime-kiln, and on arriving, eagerly asked if the king's orders had been executed. Almost before he had uttered the question, he was thrown into the furnace. When the queen's page shortly made his appearance, he was told that the royal behest had been obeyed, and the workmen expected a reward. On his return to the palace, the king was astonished and horrified, and saw clearly that he had been foully deceived. 'He hath opened a pit and dug it, and he is fallen into the hole he made' (Ps. vii. 16)."

Bull declares the story improbable, silly, immoral. It might appear improbable to anyone who reads, in one version of it, that the King sent for "the manager of the royal limekilns" (Spirago-Baxter); and in another version, that the King went up "to a limekiln which he saw [accidentally, as it would seem] in the forest" and ordered "the proprietor" to throw the page into the furnace (Spirago-Clarke); and in Bull's version, that the King "arranged with the master of a limekiln" to do a very extraordinary piece of business. Macbeth might act thus with his three "murderers", but could even the cruel and violent Diniz act thus in Spain in the early years of the fourteenth century? For the secret was not to be one just between the King and the superintendent of the royal limekilns, or between the King and "the proprietor" of a limekiln; for, in the narrative of Spirago-Baxter, "two of the workmen" threw the slanderer into the oven.

The story might also appear "silly" for the reason that such sanctions of the Divine law are sufficiently rare, and still more rarely "work both ways" to reprove slander and encourage private devotion at the same time.

* * *

But let me conclude this paper with an example suggested by the story of the virtuous page and Mr. Bull's criticism thereupon. I find this in the *New Cyclopaedia* already referred to:

> When Foxe, the author of the "Book of Martyrs", was once leaving the palace of Aylmer, the Bishop of London, a company of poor people importunately begged him to relieve their wants. Foxe, having no money, returned to the Bishop, and asked the loan of five pounds, which was readily granted; he immediately distributed it among the poor by whom he was surrounded. Some months afterwards, Aylmer asked Foxe for the money he had borrowed. "I have laid it out for you", was the answer, "and paid it where you owed it—to the poor people who lay at your gate." Far from being offended, Aylmer thanked Foxe for being his steward.

The anecdote is admirably conceived and is conducted to a climax which does honor alike to Foxe and to Aylmer. But one who, like myself, had witnessed a dramatic skit entitled "A New Way to Pay the Rent"—(the new way was to play a

tattoo with a cudgel on the head of the luckless agent who tried to collect the rent)—might be tempted to associate the tale with the criticism of the "Virtuous Page" narrative. The story is improbable, for the reason that the Reformation warred vigorously upon beggary, and the poor who formerly had collected at the gates of friendly monasteries would hardly now gather about the palace doors of a Reformation bishop who was notable for his intolerance and persecuting spirit. Again, the sum of five pounds is exactly that which, a century later, was the honorarium given to Milton for *Paradise Lost*, and—small though it was in appearance to us—was then of a purchasing value computable nowadays, presumably, at some hundreds of dollars. Aylmer was doubtless a wealthy man, but even rich men are not accustomed to loan large amounts on demand and without security. And one wonders why Foxe should have to borrow money in London? On the other hand, Foxe's reply to Aylmer was hardly diplomatic or friendly, but a rather strong reproof scarcely tolerable by any bishop when made by a prebendary. One might also borrow Bull's word, "immoral", to characterize the new method of paying old debts, by "robbing Peter to pay Paul".

H. T. HENRY

Washington, D. C.

THE ARCHBISHOP'S POCKET-BOOK.

VIII. THE PRISON CHAPLAIN.

FATHER MARTIN had placed a notice on the Archbishop's desk reminding him of an appointment with the Provincial of the Religious. The latter came to say that temporary conditions made it impossible for the priests of the Society to continue the service at the County Prison. Two of the Fathers had died within a week and there were no members of the community available to replace them in the city. A protracted epidemic had strained all their resources for the time.

That evening the Archbishop and his vicar sat for a long time in the library consulting about the matter. The charge of men in the State Penitentiary and the County Prison was an important matter. It was a question not merely of doing something for the spiritual welfare of the individuals confined

in these institutions but of influencing the public in their behalf. The criminal records of the State showed that a goodly proportion of the inmates of our penal and reformatory establishments was listed as Catholic by baptism. This meant of course that they were not Catholics, so far as fidelity to the teaching and precepts of the Church entitled them to call themselves professors of the faith. But in the public estimate they counted as members of the Church, thereby becoming a reproach as well as a responsibility to the priesthood in the diocese.

"Our City Prison is, I think, well taken care of. Father Dunn, who is in charge there, looks upon it rather as a reformatory than as a penal institution, and I am told he has done wonders with the inmates, keeping in touch with them after they leave the Prison, so as to turn them into honest and useful citizens. I am thinking of putting him in Father Hamilton's place until the Religious can resume the charge."

"I don't know, Your Grace, that the removal of Father Dunn would be agreeable to the prison authorities, who at present work in entire harmony with him, seeing his influence for good among the prisoners. They esteem him highly and act upon his suggestions in the matter of allowing certain privileges for good conduct. Judge Harson thinks the world of him. He tells me that when he sentences a man, he calculates in advance on the probable benefit that the criminal is likely to derive from his confinement under the pastoral care of the priest."

"That is well. But what shall we do for the other place which has a larger number of inmates, and is not helped by the Prison Guild established in the city, not to speak of the fact that our Sisters of Mercy do not go there to instruct the prisoners in the woman's department. The city prison would have the advantage of an established tradition which should have to be followed by the present chaplain's successor. The county prison has had periodical visits from one or other of the Jesuit Fathers, but not the intimate care of our city institution given it by Father Dunn. I should like to see the latter introduce his methods into the county prison."

"Whom would you put in Father Dunn's place?"

"That's the difficulty."

The Archbishop looked over the list of names before him. Then he put it down.

"How would Father Kieran suit? He is, I believe, a conscientious and thoughtful man, likely to take an interest in his work. They tell me he is not much of a preacher; but that would be no obstacle with the prisoners, whom he should have to influence rather by personal contact. Father Portly, his present pastor, puts great confidence in his prudence. He tells me that, despite his youth, he is popular with the men, and has organized a fine Temperance Society in the parish."

"Young Father Kieran would, no doubt, do well for the post," mused the vicar, "but he has just entered upon his work at St. Matthew's, and it would be a serious disappointment to remove him. He was here a few days ago and spoke enthusiastically about his work and his pastor."

"Indeed I am a bit afraid his pastor will strongly object to his removal at present. What do you think of Father Aloysius Turner for the county prison?"

"He would hardly do!" said the vicar somewhat hesitatingly.

"Why not?" queried His Grace, with a note of disappointment in his voice. "He is a pious, intelligent and zealous priest from all I know of him. There has been no complaint against him from any quarter."

"He is all that, Your Grace. A saint, as they make them to-day in America. But he doesn't smoke."

"Doesn't he? Why what has that got to do with it? Your Archbishop doesn't smoke either; and I trust that it is no reflection on his ability and zeal for the conversion of sinners."

"It might not be in an archbishop," said Father Martin smilingly, "nor in a priest, unless he had to attend a prison. From my experience, which was indeed shortlived, but still sufficiently practical, I should judge that you don't want a St. Aloysius to effect prison reform, but just an ordinary hustler, who as a priest uses his common sense and can inspire the inmates of the penitentiary with the idea that he is human, while of course he must sympathize with the poor devils in the cells."

"It seems to me," replied His Grace, "that you are underestimating the virtue of piety—*pietas ad omnia utilis est.* St. Paul did not smoke, but I fancy he would be a great success

with our criminal class. The Galatians at the beginning of their conversion could hardly have been much better or more open to priestly admonition than men in our penitentiary, since, if I remember rightly, the Apostle warns them against 'quarrels, murders, drunkenness, revellings, and such like'. The mention of these vices seems to be an indication of their habits before they obtained the liberty of the Gospel which he brought to them.—But what did the brief experience of which you speak prove to you?"

The vicar, who at all times enjoyed the privilege of expressing his opinions with absolute frankness to his superior, had no hesitation in pursuing the topic, and replied:

"Oh, nothing more than that our modern Galatians in their prison cells are somewhat out of reach and sympathy with the Pauline Epistles. Those hibernating Celts in Asia Minor were not confined behind stone-walls and iron grates. They were rather free and easy in their choice of teachers as well as of doctrine, taking advantage of the absence of the Apostle, who was thus induced to give them a piece of his mind while on his missionary journey. I wonder what he would have done if he had to get a pass from the prison-keeper and interview the inmates under the direction of a warden."

"He might have set fire to the place in order to get at them," observed the Archbishop.

"That might be a way of bringing purgatory to them, if nothing worse, rather prematurely. In any case, if he had written to them they wouldn't have been much wiser, I fancy, than after the judge had told them their sins before pronouncing sentence on them."

"Still, there is no reason why preaching the truth to them in a proper way should't reach them."

"No, unless they choose to shut their ears to it. The very sight of a preacher is, I think, apt to irritate men in their condition, unless you take the exceptional case of an odd sinner on whom solitary confinement produces the effect of reflection which brings with it repentance. Father Dunn uses a different method and apparently succeeds. No doubt St. Paul himself would to-day approve a change in the matter, under the progressive influence of what Cardinal Newman calls the development of Christian doctrine."

"And what is that method, if you please? I thought you were referring to experiences of your own".

"So I was".

"And have you ever served as prison chaplain?"

"In a way, as an amateur, yes. And it gave me enough experience and insight into the character of the men in our penal institutions to make me pity them more than to wish them the penalty they are enduring."

"I see. And you learnt some theology or psychology, if I may venture an opinion. What made you go there? You were never regularly appointed to such work, I imagine."

"No. The experience dates back to the first days after my ordination. I had been ill, and was given two month's vacation. As I had fully recovered, with nothing particular to do, some weeks before receiving my appointment, the thought occurred to me to visit some of our public institutions of charity and reform, in the hope of deriving some knowledge of conditions into which I might later be thrown on the mission."

"You expected to enter a criminal career, learn how to crack safes, and do your neighbor generally," laughingly interrupted His Grace.

"Well, yes, I did learn a great deal that way during the few weeks spent in the company of people whom they call crooks. But there were lessons also, I now think, that considerably improved the knowledge of theology which we got in the seminary. In fact I found it a benefit in many ways, and for more than a year I used to keep up my occasional visits to the prisoners. The warden and I became great chums. Father Dunn and I often talk about it."

"Tell me. It is a bit late, but I am interested and should like to hear of some of your experiences, if you don't mind details."

The Archbishop was in his most genial humor and so Father vicar continued:

"Well, I shall never forget my first visit to the penitentiary. It happened about Easter. The prisoners were told that those among them who wished to see the priest would have an opportunity to do so some morning, and Communion would be brought to them the following day. At the time they usually received what is called moral instruction from the State chap-

lain, a Unitarian minister who believed in ethical culture. He was a decent sort of chap, and told me that all he did was to preach the fear of God, in the hope that they would amend their lives, for, as he rightly said, they knew that they were not models of virtue and the judge in court who committed them to the cell had made their examination of conscience for them pretty thoroughly.

"Accordingly my business was simply to give those among them who were Catholics, mostly Irish and foreigners, an opportunity of making a profession of the faith by complying with their Easter duty.

"I called on the prison warden, showed him my 'permit' to talk to the prisoners in their cells, and prepared to make the rounds with him.

"As he rattled his keys at the doors in passing along, there was a moving of the grated slides which serve as loopholes for communicating with the prisoners. A face appeared behind the grate.

"'Do you want to see the priest?' asked the warden, as we passed.

"The prisoner eyed us both for a moment, and then said in a surly sort of way, 'No'.

"I felt the sting of the refusal, as the prisoner was supposed to be a Catholic, for he had so registered.

"'Are you an Italian?' I asked him.

"'Spaniard,' he replied.

"'He wants no religion,' interpreted the warden.

"'Do you want anything else?' I said, for I was anxious to keep up the conversation if possible, so as to get my bearings for future visits.

"'What have you got?'

"'I could bring you something to read—in Spanish.'

"'He has that,' said the warden. 'The Protestant Bible Society supplies copies of the New Testament for all the cells, in different languages, and they get an occasional religious paper. But maybe you wouldn't want him to read the Bible, seeing that it comes from the Methodist parson.'

"'Certainly, it won't hurt him to read the New Testament of the Bible Society, or any other version,' I interjected. 'But maybe you want a smoke now and then?'

"'The prisoners are not allowed to smoke except in the keeper's presence. It wouldn't be safe, you know, to let them have matches. They might set the prison on fire.' This came from the prison warden.

"I saw that the prisoner had become interested when the subject of tobacco was mentioned.

"'Very well,' I said, waving good-bye. 'I shall get you some cigarettes.'

"With that the slide of the grate closed, and we went to the next cell.

"Here was a lad who soberly confessed his Irish faith but seemed rather lukewarm in his welcome of the priest. Something prompted me at once to say:

"'Can I do anything for you? Like to read stories or want a bit of tobacco?'

"When I mentioned the word tobacco his face lit up, and he said: 'Haven't had a chew for a long while—ever since I came in. Thanks.'

"'I'll come again.'

"With that we went on, and in nearly every case the one thing that was desired was a 'chew', as long as they weren't allowed to smoke. My first visit was merely perfunctory, but I had learnt that without tobacco it was useless to try to do anything in that prison. Even the keeper was mollified when I gave him a cigar by way of thanks for his trouble in taking me through the lines of the prison gallery

"After that I went to see the Superintendent about the smoking rule. He told me that there would be no objection to their smoking if I or any of the prison authorities were present. The objection was merely to the men having matches for fear of arson or the facility of signaling to other prisoners from the windows.

"On my next visit I had my pockets full of plug and smoking tobacco, with a few small pipes and some cigars as bait. During the whole time of my intercourse with the prisoners I felt that I couldn't have done a thing with them without the tobacco. As it was, some of the desperate fellows came to turn over a new leaf. They wanted matter to read. The promise of help on their leaving the prison, or the hope of getting their term shortened by recommendation for their

good behavior had its effect, and I learnt that the worst criminals are not inside prison walls. Many of those confined there are simply victims of bad training, criminal environment, drink, too often the result of heredity, and sometimes mere bad luck or good nature."

"But," said the Archbishop, "why should it be necessary to smoke. Couldn't Father Turner dispense his plugs and cigars to the prisoners, and thereby draw them to listen to him?"

"No, Your Grace. It is evident you have never experienced the particular virtue of the weed called tobacco, though I have heard you preach beautifully about the Easter lily and fancy you could do the same about the roses of Jericho or Sharon. If you went into a prisoner's cell and offered him a cigar, he would take it, gladly. But to light it and smoke it in your presence unless you smoked with him, would make him not only feel uneasy, but he would be likely to suspect you of merely trying to pump him about his past, or to preach at him. Neither of which a man in his position is apt to relish.

"But get his first name from the warden and then go into his cell saying: 'Hello, John, or Mike, how are you? Poor devil, I am sorry for you and wish I could do something for you.—Have a cigar? I understand it isn't against the rule if I smoke with you, and I do want it badly myself. Have been on the rounds all morning.'

"Then, as you light up and sit down on his cot—be sure not to notice the bedbugs creeping up onto your trousers. That would make your company feel nervous. Get him to talk about himself.

"'What brought you here, poor fellow?'

"You will soon find your criminal warming up into a good-natured, confiding fellowman who is more often the victim of circumstances than of malice."

The Archbishop did not decide the matter of appointment to the prison chaplaincy there and then. If he trusted Father Martin's judgment generally and saw a certain practical reasonableness in the objection against a thoughtful ascetic instead of a jolly smoker as medium for the conversion of hardened sinners confined to cells, he also had a strong conviction that piety when of the real sort was a subtle power,

acting like the heat of the sun, imperceptibly, but radically, in effecting change of heart. He was somehow impressed by what he had seen and heard of the young priest whom he had first had in mind for the position, believing that the quiet, strangely sad, yet not joyless countenance shielded a disposition of unusual quality. He held that nobility of character as a rule goes with the capacity for suffering pain, that is a readiness to make sacrifices, betokening the stuff of which martyrs are made in the priesthood. Once he had seen a letter in which Father Turner had asked advice whether he should obtain leave from the Ordinary to go on the foreign mission. The spiritual guide who had counseled him to stay where he was, and work out his martyrdom at home where priestly virtue was needed as much as in China or India, was a wise man. He had intimated that young Turner was a saint. The nuns to whom the latter occasionally ministered had already canonized him; they vowed that Sister Prophetica had seen him in a dream wearing a halo and silvery wings, though the sexton, who was her brother, and to whom she had revealed the mystery, said that he did not believe in her dreams; she had too many of them. But Father Turner, he thought, was all right, though a bit finicky about spotless albs and clean towels in the sacristy.

The event proved that His Grace was right. Father Martin was wrong, for once; and when later on he heard of the way the doctor who periodically attended the prisoners in the county institution spoke about the recently appointed young chaplain, he confessed his mistake in judgment about the new prison official, though he maintained the theory, on general principles, that piety without certain stimulating adjuncts not mentioned in prayer books makes a poor mixer and a doubtfully efficient reformer.

[TO BE CONTINUED]

Analecta

RECENT PONTIFICAL APPOINTMENTS.

7 October, 1925: The Right Rev. Monsignor Paul Cote, of the Diocese of Sherbrooke, Domestic Prelate of His Holiness.

15 January, 1926: The Right Rev. Denis O'Connell, formerly Bishop of Richmond, Titular Archbishop of Mariamne.

18 January: The Right Rev. Monsignor John Thomas McNally, Bishop of Hamilton, Assistant of the Pontifical Throne.

9 February: The Right Rev. Monsignor Stephen Wornicki, of the Diocese of Detroit, Domestic Prelate of His Holiness.

24 February: The Right Rev. Monsignor John Biglaud, of the Archdiocese of Bombay, Domestic Prelate of His Holiness.

8 March: The Right Rev. Monsignor John Norton, Coadjutor *cum jure successionis* to the Right Rev. Michael O'Farrell, Bishop of Bathurst, Titular Bishop of Lunden in Phrygia.

22 March: The Right Rev. Monsignor Francis M. Kelly, Pro-Rector of St. Mary's College, Winona, Auxiliary to the Right Rev. Richard Heffron, Bishop of Winona, Titular Bishop of Mylassa.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RHYTHMUS IN LAUDEM S. VINCENTII A PAULO.

P. Blasius Verghetti, the Hymnographus of the S. Congregation of Rites, dedicates the following beautiful ode in honor of S. Vincent de Paul to the Superior General of the Congregation of the Missions, P. Francis Xaxier Verdier, on occasion of the Golden Jubilee of his priesthood, with the salute:

Cui post lustra decem, post vitam puriter actam
Sors bona concessit sacra litare Deo,
Parvum munus habe: interea bonus accipe votum:
Nuptiae ut adveniant ex adamante, precor.

(*Ephemerides Liturgicae,* XXXIX, no. 12.)

Sidus Galliae, lux Cleri,
Sensus animi sinceri,
O Vincenti, suscipe.

Tibi canticum devotum
Canit agmen sacerdotum,
Missioni deditum:

Dux, Magister, o Vincenti,
Tuo nomini potenti
Dignos plausus exprimit.

Adhuc puer exarsisti
Caritate Jesu Christi,
Salvatoris hominum.

Te captivus et egenus
Valde laudat: omne genus
Miserorum adjuvas.

Tibi virginum devota
Cohors dicat preces, vota,
Atque matres sociae.

Dei Famule fidelis,
Cunctos respice de caelis,
Pacem cunctis impetrans.
Petri Navem tu defende:
Potens brachium ostende
Sacris Seminariis.
Cultor Virginis Mariae,
Doce nos Hanc omni die
Exornare floribus.
Sancta Trinitas laudetur:
Deus Unus adoretur
In aeterna saecula. Amen.

THE MYSTERY OF THE HOLY EUCHARIST.

"Mysterium Fidei"—thus does the Church term the Holy Eucharist.

And, indeed, a mystery it is from many points of view. First, in itself, containing the God of Heaven and Earth, dwelling among men—bodily.

The intellect is confounded in the consideration of a fact of faith, and the heart is straitened at its inability to appreciate so stupendous a work in the economy of Creation.

One can only surmise that God purposely thickens the veil from human perception, else all the works of created nature would be stifled in the presence of the Eucharist.

Accepting the Eucharistic institution in the world, it is not its stupendousness in its different aspects of Sacrifice, Sacrament and Divine Guest—"Emmanuel—God with us"—that chiefly arrests our thought, but rather the human appreciation of this Divine mystery.

If, as the author of the *Imitation* says: "The Holy Eucharist were a Divine mystery celebrated but once a year, and in but one particular spot—say Jerusalem, or Rome"—even then its tremendousness would be enough to challenge the force of all human intelligence and affection. But, when we find the fulness of this stupendous mystery manifested in the smallest, insignificant hamlet or dug-out, in the heart of Africa, or the icy barrens of Alaska, it becomes, in all its wonders, a personal, individual unit of stupefaction.

To the priest, hidden away in his little country parish, with his Mass, Holy Communions and ciborium in the tabernacle, how truly, in the complete sense of possession, the Holy Eucharist may be said to be his!

The same may indeed be said of his particular flock, and, in a sense, the more so, for, after all, it is just because of them, he is what he is, and where he is,—an Alter Christus.

It is strange that realizing this truth as a fact of faith there should be at any time forgetfulness of that Divine Guest—"*Emmanuel*—God with us."

"Lord", cried David, "I love the beauty of Thy house, and the place where Thy glory dwelleth!" How far are such favored people from that fervent zeal for the tabernacle in their little—or big church—felt by the Psalmist: "How delightful are Thy tabernacles—O Lord—!"

If it were only a mere symbol of the Eucharist given to us by God, it would be a wonderful thing. But, knowing by divine faith that it is not a symbol, but His Divine Son, in His very Flesh and Blood—"God with us"—it would seem that only angelic intelligence, or the immaculate mind of Mary, is able to realize the terrible disproportion between this Eucharistic gift and man's appreciation for it.

How true are the words of the patriarch—when appropriated to the Holy Eucharist in the little tabernacle: "Truly this is a holy place, and I know it not."

Like beacon fires, here in this little town, there in that little town to the north, in that other little town to the south, and again to the west, are tabernacles containing our Emmanuel, the fountain of all goodness and mercy, while in the next city, only a few miles away, every district contains a tabernacle of its own. Truly, it may well be called a Eucharistic Land; and yet how comparatively little attention is paid to this stupendous Presence! How that "nesciabam" fills one with a burning fever of shame and confusion. "Thou, my priest." There is no possible excuse, it is all a state of soul, and nothing else. Even a small hamlet where Eucharistic life is fervent and truly active may become a marvel of virtuous living to the whole world. A few fervent souls, headed by a truly fervent, Eucharistic priest, may achieve wonders in the great world, as in the case of Ars. It is for the priest and his people

to cause that tabernacle in his and their little town to so flame up with the fuel of genuine Catholic devotion toward their Emmanuel that its heat-giving flames scorch all that come within its influence. Everyone entering that humble church or chapel may feel its physical influence from the palpable signs of living devotion. The "decorum domus Dei—et locum habitationis gloriae Dei" will so shine forth as to fairly dazzle all who come into contact with it. It was St. Francis de Sales's test of religion in a parish in his diocese. An unkempt church, to say the least, convicts the priest of lukewarmness, and the people of spiritual tepidity, from a want of true religious zeal on the priest's part.

We all know what fervor will incite a man to. It burns out of his bones the clogging humors of bodily self-indulgence, filling him with the fire of accomplishment. Where tepidity enervates his very hands and feet, fervor puts into them a divine elastic force filling his whole body with activity. Where tepid eyes were blind, and tepid hands were tired, fervor, inspired by true, faith-moving devotion, flies to accomplish. People wonder at what one man can accomplish. Bright and early he is up about his priestly work, and the whole town is aware of it. They know that he is no sluggard. Like the morning star, each day "his light shines before men" who are edified, and, in due time, this edification will bear its fruit. This fervor will accomplish works which men will "see", and emulation will soon follow. The veneration due to the priestly character will quickly follow, and spiritual confidence will spring up in timid souls and grow into active zeal. Artificial decorum, a simulated piety, is useless. It will not stand the test of virtuous patience, the touchstone of religiousness. "Blessed are the meek, for they shall possess the land." "The earth that bringeth forth fruit are those who, with a good and very good heart, bring forth fruit in patience." The whole being of a priest is sacramental in its fruitfulness. In virtue of his sacred orders he is not only a moral, but also a physical principle of divine grace because of his vocation. He is "the salt of the earth—the light of the world." The least false note upsets the sacramental harmony, causing timidity in souls. It need not be, in the strict sense, a sin, but merely purely human, undisciplined impulse. I am

speaking of perfect, spiritual coördination; not by any means suggesting serious scandal to souls. Supernatural effects can come only from supernatural principle—"Deo coöperante". All the rest may be esteemed, so far as supernatural fruit is concerned, as nil. "Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam." It is all the fruit of genuine "goodness". And that goodness must be done in unadulterated "Justice, holiness and truth". The priest is God's *ordinary* channel of grace to men. Anything foreign to the priestly vocation admitted into the priest's life is sure to prove detrimental to God's work. It will interfere with the priest's ministerial efficiency. And experience has abundantly proved that the clamor of secular things for a holy priest's attention is nil. And, all claims of worldly busybodies to the contrary, the priest, immersed in his priestly duties of prayer and other parochial works, will effect more good—beyond comparison—than the popular, jovial "good mixer". One sigh to God for a soul, springing from the heart of a holy priest, is more effective of supernatural fruit than all human "magnetism". "Postula a me et dabo tibi gentes in hereditatem."

CAMPIFONTILLEN.

"COLLEGIATE CANDLES AND PUBLICITY BUSHELS."

To the Editor, THE ECCLESIASTICAL REVIEW:

No one who has experienced in person the difference between a secular and a Catholic College can fail to greet with enthusiasm the program proposed by Father Sheehy, in the March number of THE ECCLESIASTICAL REVIEW, in his article: "Collegiate Candles and Publicity Bushels". He invites us to publish boldly to the world the highest, the most amazing assets of the Catholic College, viz. its spiritual fruits, as seen in the actual lives of its students. It is indeed time that such things be made better known, and they would produce a deeper impression on public opinion than some of the advertising methods now in vogue. In discussing, therefore, one point of Father Sheehy's program, I am only venturing what I hope may be a really constructive bit of criticism, anything but a hindrance to his good purpose.

Father Sheehy discusses the need of investigating the reactions of students in a Catholic university to the ideals by which they are supposed to be influenced. Certainly such an investigation can help in the guidance of young men, and the instances that Father Sheehy gives in his thoughtful and well-documented article are most instructive. The plan that he proposes is after all not unlike the methods of a good confessor, who knows from first-hand what practical effect his preaching and teaching from the altar have on the lives of his penitents: or that of a skilled Master of Novices, who takes his cue for the spiritual training of his charges by watching their spontaneous acts, when they are not under formal discipline. Again, a capable director of a live College Sodality will judge the reaction of his members to their training not so much by their fidelity in carrying out positive directions, as by their volunteer work, their acts of generosity and free homage to a spiritual ideal. Such a director, such a confessor in a college, will go far toward removing that formalism that Fr. Sheehy warns us against.

May there not be, however, a little danger of misapprehension, if we set too marked a stress on such investigations, if we make them too elaborate and systematic? One of the commonest errors to-day is the idea that subjective experience is the basis of religious or ethical truth. This notion not only is common to modern Protestant theology, but it creeps into educational theory as well. Father Sheehy's plan of investigation has no connexion with such a notion. Nevertheless, the poison is in the air, and we have to be careful of anything which will even appear to give countenance to it. My word is not one of disapproval, but of caution for what is in itself a delicate task, and one that is easily misunderstood.

It is a delicate task, because Catholic education is a supernatural work, and accordingly is the work of the Holy Ghost. But it is characteristic of the Holy Spirit to work with divine simplicity and freedom: as gently, to use a well-known comparison, as water sinking into a sponge. Hence the most lasting effects of a Catholic university training are often so quietly wrought that no one notices any tangible "educational process"; in contrast to the self-conscious, splashing methods of some secular educators.

Real reform often is not felt when it is going on. I remember that when I was a boy at Harvard I was asked by a Baptist Divinity student whether I ever enjoyed the inward experience of conversion; and I was miserably put to it to give an answer that would not scandalize the holy man.

An elaborate, much schematized investigation might be misunderstood, because of the aforesaid error, joined to the fact that so many of the most telling features of a Catholic education are absorbed as implicit principles rather than learned *ex professo*. This applies to the effects of a Catholic education in the natural as well as in the purely religious sphere.

As to the religious effect, the first thing that you notice in coming from a secular to a Catholic college, is not so much the direct teaching of the faith, e. g. through Evidences, etc. as the fact that all arts and sciences are viewed in their relation to the faith; and you feel that the faith is not a thing apart, but is related to the whole texture of life, in thought, word, and deed. Again, you may perhaps not come in contact there with men better or wiser than those you could select at a secular university; but you are placed where *all*, good, bad, and indifferent, take the means of grace (prayer and the sacraments) for granted. Even if you have the misfortune to neglect them afterward, the effect remains, and will at least leave a residue of hope that may rescue the soul before the final tragedy. In the moral order, there are certain flippant subversive questionings which may be bandied about at any moment in the secular college, but which would be simply unheard-of in a Catholic school. This too has its profound, life-long, yet largely unconscious result.

Even those principles of ethics that are learned explicitly, in the classroom of a Catholic college, are yet taken so much for granted at the time, that usually it is not till long afterward, when a man actually comes in contact with persons reared in other systems, that he realizes the full bearing of those truths. Moreover, in our anxiety to justify our Catholic training by its positive advantages, we may also forget that, did it give no positive advantages, religious, ethical or cultural, over other systems, it would be amply justified by the mere fact that we save our youth from contact with destructive and perverted

systems of thought at the most impressionable period of their lives.

Nor do I think that the average student will give much account to himself of those points of natural wisdom, that right idea of natural human values, which are furnished him by a Catholic school. Such things are felt more by their absence than by their presence. If you have experienced non-Catholic systems of education, you may notice the difference. The Church holds the key to culture, to the sane estimate of life's values even in the natural order, because it holds the key to the right estimate of human nature. But just as the body is usually more conscious of itself when ailing than when healthy, so the young man with a sane view of life is usually not particularly conscious of his saneness, until in later life he is forced into contact with other schools of thought.

This considerably implicit character of Catholic educational influence may arouse in some a fear as to its definiteness. It is not vague, however; it is as definite as the laws of gravitation that control the solar system, though it often works as quietly. But it needs to be studied; it may need to be described in modern language. Once our aims are clearly grasped, then we may go about such a work as that proposed by Fr. Sheehy with the right kind of expectation, and we can derive from it the greatest benefit for our Catholic schools.

The preceding, however, is only a consideration of a special point raised by Father Sheehy, who as the main feature of his article, has pointed out our immense need of publishing and advertising the great spiritual work of our colleges. The results of their spiritual training, of their frequentation of the Sacraments, their organizations, their ideals, are certainly not realized by the world in general, not even by many enlightened Catholics. As I have said, it is difficult and delicate to reach the exact facts concerning these matters: but the facts are there, and when we *can* reach them, should be published by all means. The story of our colleges, like the story of our missionaries, needs still to be written, and Father Sheehy has said a great truth when he declares that such a story sheds far more luster on our schools than those events which are often so loudly heralded. When you reflect that under present circumstances the old-time rigid collegiate discipline has had

to be relaxed almost to the point of license, the mere fact that so many of our boys do keep clean and straight is itself a glowing testimony to the power of those ideals and those means of grace which we rely upon for the formation of character. The need of character-training as well as mere mind-training is being felt more and more by our leading secular educators. So why make them wait until they stumble on our Catholic schools in the dark, so to speak? Why not go right to meet them, and tell them that there above all things we certainly can "deliver the goods"?

JOHN LAFARGE, S.J.

Ridge, Maryland.

OBLIGATORY RUBRICS FOR SICK-CALLS.

Qu. Wapelhorst (3rd edition, pp. 431-436 and throughout) indicates that priests, when going to the altar to take the Sacred Species from the ciborium and place It in the pyx, are obliged to wear cassock and surplice; also that they should be so vested when administering the Sacrament at the house of the sick.

Priests are seen to go to the altar when taking the Blessed Sacrament on sick-calls, in secular vestments (*in civilibus*), and this at times is regarded silently by the bishop.

Are we obliged to observe the above-mentioned rubric *sub gravi?* May the bishop dispense from this obligation? Is a pastor who insists on his assistants' observing these rubrics over-exacting?

L. H.

Resp. In passing from the condition of a missionary jurisdiction to that of the general ecclesiastical administration in the Church, the custom of adapting and omitting ordinary rubrics has obtained in many parts of the United States, without causing scruple or criticism. There is however a definite line between what is obligatory and what necessity dictates, when liturgical law cannot be observed without grave inconvenience. The King's Code is rigorous in demanding reverence always, though it may excuse from ceremonial formality under sudden call.

The rules mentioned by Wapelhorst are those of all the liturgical authorities. They are definite in the matter of removing the Blessed Sacrament from the tabernacle or the ciborium.

In the United States, even while still under the tolerant administration of Propaganda, the Second Plenary Council of Baltimore obliged priests: "Cum in ecclesia Sanctissimum e tabernaculo extrahunt semper superpelliceo (*surplice*) et stola sint induti."—(II Plen. Conc., n. 264.)

This legislation has been incorporated in diocesan statutes and renewed at local synods (Cf. Dioc. Syn. Neo-Aurel., II n. 30 et al.). The S. Congregation of Rites since then (12 July, 1892, ad I.) reiterates the law in a general way when it prescribes that "in omni seu sacramentorum seu sacramentalium confectione et administratione utendum esse semper superpelliceum et stola."

If there is mention only of the surplice and stole, it is because the cassock or soutane is assumed to be the ordinary house dress of the clergy. Thus vested the priest on sick-call, after having closed the tabernacle door, may leave the small burse used for the service of the sick on the altar, or take it with him to the sacristy, until he has donned his street attire. Then he puts on the white stole and the pyx, suspended on a cord around his neck, beneath his outer coat.

A recent decision of the S. Congregation of Rites (16 Dec., 1925) stamps as disedifying the custom of ministering to the sick in country places without cassock and surplice, where the priest is free to use these vestments without causing public comment savoring of disedification. We are bound to wear them when giving Holy Communion. "Eliminanda est consuetudo (contraria) et servetur Ritualis Romani praescriptum." Even under the Constitution *Inter omnigenes* of Benedict XIV, priests administering Communion to the sick in pagan countries are restricted to carrying the Blessed Sacrament secretly with the stole worn under their civil dress; but this did not dispense them from using surplice and stole in the house of the sick whom they visited for sacramental ministration.

In all the above cases of moderating the liturgical prescriptions, there is no concession to dispense with surplice and stole when taking the Blessed Sacrament from the tabernacle. O'Kane in commenting on the rubrics refers to the laudable custom of having a small case or valise containing cassock and surplice ready for use on sick-calls, just as physicians and

other professional men equip themselves with what is needed for service away from home or office.

Since these rubrics are not merely directive but preceptive it is not within the competence of superiors to dispense from them. St. Alphonsus in his teaching of moral theology is clear on the subject of privately administering Communion to the sick: "Consulatur reverentiae tanto Sacramento debitae, servatis a Sede Apostolica praescriptis normis." (VI, 241.) Some theologians hold the omission to be a grave sin, when there is no real necessity.

As for pastors, it is not only within their right, but it is their responsible duty, to see that the rubrics in the external administration of the sacraments are observed by the assistant priests as well as by all the functionaries of the parish to which they are lawfully appointed. Where these liturgical laws are deliberately violated or ignored, it becomes a duty to seek observance through the Ordinary. The Canons (467-468) call for pastoral correction in the care of the sick and dying, as they do in the matter of catechetical instruction and preaching (Can. 1330-1344) and in the maintenance of neatness and decorum in the house of the Lord (Can. 1178).

ANTHROPOLOGICAL STUDIES FOR CLERICS.

An important step toward promoting missionary work in pagan countries has been taken in the formation of a Catholic American Anthropological Association recently convened at the Catholic University at Washington. The immediate object of the Association, organized by a conference of professors and experienced missionaries from various representative institutions throughout the country, is to furnish additional means for training missionaries through the studying of the racial peculiarities and traditions of the peoples to be converted. A positive hindrance to missionary success in some directions, not only among the aborigines who are without cultural heritage, but among those who claim a definitely acquired civilization, such as the Hindu, the Mahommetan and their kindred, is found in the inability or difficulty, through want of previous experience, in harmonizing facts of native life on the part of alien races with traditions of Western Chris-

tian culture. The lack of intimate understanding, which is not overcome by simply mastering the sound language which the foreigner speaks, stands in the way of that confidence and sympathy essential in the work of conversion. The mere non-understanding of the habits and feelings of the native is apt to beget suspicion which operates against the mission worker, though he is often unaware of the fact. To overcome these obstacles the Catholic Anthropological Conference proposes to open and widen channels of information in the field of ethnological research, and to make propaganda for the study by adequate organs of publication. In this way the members of the Association are carrying into effect the urgings of the Sovereign Pontiff Pius XI in his recent Encyclical on the missionary spirit in the Catholic Church. We intend to return more fully to the subject at an early date in these pages.

SUMMER SCHOOL OF LITURGICAL MUSIC.

Close upon the conclusion of the Eucharistic Congress at Chicago comes the opening of the *Pius X School of Liturgical Music* at the College of the Sacred Heart in New York. What the Eucharistic Congress demonstrates and emphasizes as a solemn service of central Catholic liturgical devotion, by which faith in the Sacrament of the altar is strengthened, finds its proper preparation in accredited schools of liturgical music. It is a matter of congratulation that we have such schools accessible to every one interested in a dignified celebration of the solemn Catholic worship in our churches, all the more since those who teach therein are not simply artists of trained technical skill and experience, but approved by the highest authority in the Church. Appreciation of the spiritual and religious values involved in the musical exercises of the schools is an essential requisite to adequate performance. For years the great leader of the Solesmes Benedictine School, Dom André Mocquereau, has been the chief adviser and actual teacher of the New York School. Last year the Right Rev. Abbot Ferretti, of the same Order, took the place of the venerable master, and he will continue to teach, though unable to preside this year. Dom Virgil Michel will direct the liturgical features. Nearly all the chief leaders in the recent

reform of Gregorian and liturgical chant are actively interested in the School, which enjoys the personal patronage of Cardinal Hayes.

We print below the outline program of the Session from 28 June to 7 August. The Latin text of a solemn Mass, celebrated under the open heavens, on the grounds of the College, will be chanted by three thousand children. These children have been trained by the Justine Ward Method of Teaching Music, and serve as the best object-lesson of the excellence of the system. Madame Ward's services, made possible and effective through the organized Schools of the College of the Sacred Heart, under the direction of Mother G. Stevens, of the Faculty, have been of incalculable value in the reform. Happily we have a permanent monument of the originator's genius in the text books published by her, and bearing the approbation of the Solesmes teacher, under whose guidance she studied. Detailed information about the Summer School may be obtained from the Secretary of the *Pius X School of Liturgical Music,* 133rd Street and Convent Avenue, New York City.

The main purpose and special features of the present Course (28 June-7 August) are outlined in the following:

The Pius X School of Liturgical Music will offer in its tenth Summer Session a coördinated group of courses which have a twofold aim: first, to train musicians and non-musicians in the Justine Ward Method of Teaching Music and in Gregorian Chant; secondly, to provide students who have little or no musical background with a thorough knowledge of the basic principles of theory and practice. The courses cover intensive study of the fundamental principles which underlie all musical composition, followed by training in the practical application of these principles in schools where it is a required subject of the curriculum. This is the case in many private schools, and the Justine Ward Method is in the syllabus for the parochial schools of the Archdiocese of New York. It has been introduced into leading schools and colleges in forty-six States, and in nine Provinces of Canada.

The Pius X School, the Department of Music in the College of the Sacred Heart, has been granted recognition by the Department of Education of the State of Pennsylvania. Each

32-hour course, including an examination, merits two credits which are accepted by leading colleges and conservatories toward A.B., B.S., and B.Mus. degrees. Courses are so arranged that musicians with a background of theory and practice are enabled to assimilate the principles underlying the presentation of music according to this Method, and progress rapidly from one phase of the work to another without loss of time, while beginners in musical study concentrate on the rudiments. Assistant teachers aid individuals in their study of the Method. Demonstrations will be given each week by classes of children who have been taught by the Justine Ward Method, to illustrate that these courses are adapted for use in elementary and high schools.

Choir directors and organists will find the courses in Gregorian Chant and correlated subjects of practical value. Demonstrations at all Gregorian classes by boys and girls will aid students in the study of Gregorian principles and give them opportunity to observe the result of choir training based on thorough musical foundation.

THE ORDINARY'S POWER TO REDUCE JUBILEE VISITS.

Qu. In specifying the regulations for gaining the Jubilee Indulgence, is the Ordinary free to reduce the number of visits to be made by groups in such manner that those composing the group may gain the Indulgence by visiting two churches a day for five days, e. g. their own parish church and another church? In a booklet entitled *Notes on the Jubilee of 1926* it is stated that the Ordinary "may reduce the number of visits to be made by groups, but he may not on this account reduce the number of churches to be visited". The writer refers to a *Responsum S. Poenitentiariae, 25 February, 1901.* An answer would solve some local difficulties.

CANCELLARIUS.

Resp. There is an interpretation of the above-mentioned Response of the S. Poenitentiaria given to the Vicar Capitular of Metz (27 May, 1901) which states: "S. Poenitentiaria perlectis expositis respondet: Rescriptum diei 25 Febr. 1901 non loquitur de facultate minuendi numerum ecclesiarum sed numerum visitationum ad ecclesias designatas, seu ad unam si una tantum adsit, ita ut proinde visitationes processionales sint saltem duae."

This would seem to imply that the faculty of the Ordinary to reduce the number of churches to be visited is not limited. Moreover, the Constitution "Servatoris Jesu Christi", speaking of those who are unable to make the visits processionally through the public streets, uses the words, "contrahere et reducere," referring to the visits. The "contrahere" would seem to have reference to the number of churches and the "reducere" to the number of visits. This confirms the interpretation already made, viz. that the bishops can limit the number of churches as well as reduce the number of visits. (Cf. J. Kinane in the *I. E. Record,* April, 1926, p. 416.)

COMMUNICATIO IN DIVINIS.

Qu. 1. In a small town where many of the people are fallen-away Catholics, may the Catholic church choir sing at the burial of such persons? They do not want the priest, although he is of the same nationality, but they want the old Catholic hymns to be sung. Sometimes a member of their lodge holds the little services, which are not religious, and at times they have the Lutheran minister conduct the religious service, but they want the Catholic choir.

May the choir be allowed in the first instance, and what about the second?

2. A Catholic business man helps out at every funeral of his friends and patrons by singing with the choirs of the different churches in town in the different churches, and also when the funeral is conducted by Masons. He tells the pastor that in a small town we Catholics must be more broad-minded and charitable, and persists in showing his good will toward his patrons. What is to be done with him? He is the father of a family of seven children all under sixteen, and an important man in the parish and in the town, and may have an influence for good among the Masons and others in town.

Resp. The large quarto volume of the *Collectanea* of the Propaganda devotes no less than sixteen pages to answering queries concerning "communicatio in divinis" with heretics and infidels. Throughout all the replies runs the principle which is formulated in the Code (Canon 1258), viz. that active participation in these services is never permissible, and that passive participation is permissible for a grave reason.

In any given case, therefore, it is necessary to determine whether the participation be active or passive, and if passive,

whether there is a sufficiently grave reason to justify it. With regard to attendance at funerals, the reply of the Propaganda to a query from Kentucky is of interest (*Collect.*, 1833). "Catholics should be carefully instructed under what conditions and in what circumstances material presence at funerals is permitted. The following is permitted: 1. material presence alone, in compliance with civic duty, on condition that Catholics have the intention of performing no act of religion or religious worship; 2. material presence is permitted when they cannot be absent without serious loss or danger; this circumstance is not present when one is present under no civic obligation, by his own choice and desire, knowing that no loss or danger is involved; 3. material presence is permitted on condition that they hold communication in no way in sacred things with heretics; therefore they should not pray with them, nor join in their sacred rites, nor carry candles, nor say prayers for the soul of the deceased."

To say prayers for the deceased, and, as in the question, to sing Catholic hymns, is a good action in itself. It is placed with a good intention, but it becomes unlawful under the circumstances, since it would tend to promote indifference. Faithful Catholics might well be disturbed on observing the funerals of excommunicated or fallen-away Catholics dignified with ceremonies, such as the singing of Catholic hymns, which should be reserved to the faithful alone.

The Code in Canon 1258 foresees the difficulties that will arise, and constitutes the bishop the judge in all cases of doubt, since close touch with local conditions is necessary for a prudent judgment. The pastor should present his case before the bishop and be governed by his decision.

2. This has been practically answered in a late issue of the REVIEW. See December, 1925, p. 624.

THE PROMISE IN MIXED MARRIAGE "DE PROLE JAM NATA"

Qu. A few years ago a Catholic man married a baptized member of the English Lutheran Church before a minister. He claims that, owing to lack of instruction, he called on a priest in a town where he himself did not actually live, asking to be married. He declares that he knew nothing about the requisite of a dispensation, or the necessity of a letter from his pastor. Hence, when the priest to

whom he applied refused to marry him and his fiancee, they went to the pastor of the Anglican church. When afterward he spoke to his would-be wife about having the marriage validated she refused to promise that the children to be born of them should be reared in the Catholic faith.

The man now claims that, having studied the Catholic duties in the matter, he is anxious to be reconciled to the Church. His wife is quite willing to renew her consent before the Catholic priest, although she hesitates about having the children who have been baptized in the Lutheran church now reared as Catholics.

If it were a case of her refusing to renew her consent, the "sanatio in radice" could be applied and he could be reinstated in the Church, provided he would do all in his power to bring the children into the true faith. He declares that his wife wants him to return to his Church, and thinks that if he did so he might gradually influence her to change her attitude and possibly also enter the Church.

What we want to know is whether the marriage could be vaidated if the wife promises that the children to be born in the future may be baptized and brought up as Catholics without exacting the promise that the two children already baptized in the Lutheran church be made to conform to the Catholic religion.

Resp. The difficulty presented hinges on this: what is the interpretation of the "universa proles" in Canon 1061 § 2, "de universa prole catholice tantum baptizanda et educanda"? Does the "universa proles" refer only to the future, to the "proles nascitura", or does it also embrace the "proles jam nata"? Does it mean all the children of this union, or only all the children of this marriage which is to be performed? As far as can be ascertained, there has been no definite pronouncement on the question. By most of the authors it is not even considered. Prümmer (III, 781), without assigning any authority or giving any intrinsic reasons, avers that it includes both: "This condition regards all children, not only those that shall be born from the marriage, but also those born of the contracting parties outside of wedlock". The same view, likewise without any reasons, is given by Putzer (218). "The infidel party should promise the baptism and education in the Catholic religion of all the chidren of both sexes, of the children, I say, that shall be born or that are already born, either from illicit intercourse, or from a former marriage of the Catholic party."

On the other hand, a promise looks to the future and not to the past, and the promises made in a mixed marriage can well be presumed to refer only to the children to be born of that marriage. The form of the promise recommended by Putzer (93) seems to regard only the future, "I promise . . . that all children of either sex born of this marriage shall be baptized and educated in the faith etc."

There is found in De Smet (514, N. 5) a reply of the Holy Office to the Bishop of Bruges, who presented the case of a Catholic wife, well disposed, whose husband refused to promise the Catholic education of a child already born. The case is dissimilar, in that this marriage was valid, but it may help to throw light on the present case. The reply was: "Oratrix acquiescat; curet tamen pro viribus prolis etiam jam natae Catholicam educationem". A definite decision with regard to the children of the Protestant party by a former marriage has been given (Vlaming, 218): "Although every effort should be made that they be instructed in the Catholic religion, this should not be demanded absolutely for the granting of the dispensation, unless these children were born of a former mixed marriage, and the parent did not observe the promises made."

The Instruction of Cardinal Antonelli, which is the basis of modern legislation on mixed marriage, and also the Code, which uses the expressions found in the Instruction, do not specify that the promises should include children already born, although the "universa" may be interpreted to include them. A compelling reason, however, to believe that the "universa proles" includes children already born is this. If the Protestant party is obstinate in insisting on the heretical education of these children, the requirement of C. 1061 § 3, can with difficulty be verified, that moral certitude be had with regard to the fulfilling of the promises.

At the present time it seems an open question. A pronouncement from the Holy See would be welcome, but since there has been no definite decision, a pastor would seem to be free to exact promises only with regard to future children, always presupposing that in the individual case there is moral certitude that the promises will be fulfilled.

MANNER OF RECEIVING MARRIED CONVERTS INTO THE CHURCH.

Qu. What is the mode of procedure of the reception of a married convert into the Church, when the non-Catholic consort refuses to renew consent or to allow the children to be brought up as Catholics, or to have anything to do with the Church—

1. In the case of baptized non-Catholics?
2. In the case of unbaptized non-Catholics?
3. In the case of baptized and unbaptized non-Catholics?
4. In the case of one party baptized, and the other doubtfully baptized?
5. In the case of one party unbaptized and the other doubtfully baptized?
6. In the case of both parties doubtfully baptized?

Resp. The priest who receives a married convert into the Church must first assure himself that there is no proximate danger of perversion. If in spite of the conditions under which she lived, the convert was moved to embrace the true faith, the danger of perversion may well be considered remote and not proximate.

He must next examine the validity of the marriage. If it is valid, the convert must promise to do all in her power to secure the conversion of her husband, and the Catholic education of the children. Although the prospect for either be not bright, she should still be received into the Church. This was decided by the Congregation of the Propaganda as far back as 1777 (*Coll.*, 570).

If the marriage proves to be invalid, two courses are open. A declaration of nullity of the marriage may be obtained, permitting the convert to contract another marriage, or rather contract marriage with another person. When, as in this case, the convert desires to continue living with her husband, the marriage should be revalidated, either by a dispensation from the impediment and renewal of consent; or, when this is impossible, by a "sanatio in radice".

In examining the validity of the marriages proposed, the only impediment considered is that of disparity of worship. It must be remembered that the Code in Canon 1070 restricted the extension of this impediment. Before the Code, it invalidated marriage between any baptized person, Catholic or Protestant, and any unbaptized person. It now renders in-

valid only the marriage of a person baptized in the Catholic Church or converted to it from heresy or schism, with an unbaptized person. Since the promulgation of the Code, therefore, all the marriages in the cases specified (1-6) are valid, and if the parties desire to continue living together, no further procedure is necessary.

If the marriages occurred before the Code, their validity must be examined with reference to the impediment of disparity of worship, and be determined by the principles in use at that time. In case one and case two, the marriage is of course valid. In case three, the marriage occurring before the Code, is invalid. In cases four, five and six, the principle invoked for over two hundred years by the Holy See must be applied, viz. in doubt, baptism must be considered valid with reference to matrimony. In accordance with this principle, the marriage in case four is considered valid, that in case five is considered invalid, and in case six as valid.

In cases three and five, when the husband refuses to renew consent, or make the necessary promises, recourse must be had to the desperate remedy of a "sanatio in radice," faculties for which are obtained by bishops from the Holy See. The rescript by which the "sanatio" is granted, presuming that the original matrimonial consent perseveres, declares the marriage valid, legitimates the children, and imposes on the Catholic party the obligation of striving, as far as possible, for the conversion of the non-Catholic party and the Catholic education of the children.

ABSOLUTIO PROPRII COMPLICIS, SEMEL AUT BIS.

The S. Congregation of Poenitentiaria Apostolica (5 March, 1925) has issued a decision in regard to the *Dubium* raised *de Absolutione complicis, semel aut bis,* indicating that the latter restriction refers to the time since the last sacramental absolution from the same *delictum,* and not to the entire past of the penitent. We shall point the text in full in the July issue.

Criticisms and Notes

ST. VINCENT DE PAUL: Model of Men of Action. By the Rev. J. B. Boudignon. Translated from the Third French Edition by the Rev. Patrick A. Finney, C.M. The Vincentian Press: St. Louis, Mo. Pp. 404.

OZANAM IN HIS CORRESPONDENCE. By the Right Rev. Mgr. Baunard. Translated by a Member of the Council of Ireland of the Society of St. Vincent de Paul. Benziger Brothers: New York, Cincinnati, Chicago. 1925. Pp. 426.

In reviewing Fr. Leonard's *St. Vincent de Paul and Mental Prayer* we called attention to the lack of a complete understanding and appreciation of the character and work done by St. Vincent de Paul as represented in his popular biographies. His intellectual and academic gifts as a teacher, his sagacity as a statesman and adviser in political matters, his spiritual discernment as a director of conscience and his extraordinary foresight and energy in furthering and consolidating religious organization, are for the most part lost sight of in the emphasis laid on his all-sided charity toward the suffering sick and poor.

A secular priest in the parish of St. Lawrence of Puy had observed the silent activity of the Sisters of Charity among the orphans. This led him to become familiar with their rule of life and the maxims of their holy founder. Desirous of ordering his own life by some definite exemplar, he read and found the letters of St. Vincent, over two thousand of them, to be very helpful to this end. He tells us that "the sentences and phrases containing most cogent and characteristic thoughts, expressed with precision, clearness, force and often with a striking originality," made a deep impression upon him. He underlined them and wrote out a collection of notes for his daily guidance in the pastoral work allotted to him. By degrees the notes thus made swelled into a volume, the repeated reading of which convinced him that this Vincent de Paul, the son of the peasant of Landes, was a genius of the rarest type. The letters addressed to different persons in exalted stations, ordering the undertaking of many good works carried to successful completion, amid a thousand distractions, pointed to a great leader who, compared with the known heroes in history, stood forth like a giant in action above many of them. What struck P. Boudignon most was the fact that the Saint proved himself to be a model for the modern man of action. Since "life is but a tissue of actions", as Lacordaire put it, our author was led to concentrate attention in his collection of maxims upon the

dominant characteristics of the Saint's personality. This showed him to be above all a man of practical activity. With this thought as his aim and scope he wrote the volume before us.

The life of St. Vincent down to the founding of the Congregation of the Mission is here sketched in a few pages. After that the writer proceeds to outline the quality and purpose of the various organizations inaugurated by the Saint. These begin with the direction of seminaries, preparatory and major, the immediate preparation of ordinands, ecclesiastical conferences, and retreats for the clergy. After pointing out the activity of St. Vincent among the Barbary slaves, our author takes up the establishment of organized works of mercy through a body of secular Ladies led by Louise de Merillac, and the Daughters of Charity. These are followed by the Conferences of St. Vincent, with works for foundlings, aged artisans, hospitals for the poor. The interest of the Saint subsequently shown in urging relief to allay the miseries of civil war and public calamities led to his being made Great Almoner of France. This implied the care for the suffering and abandoned among all classes of the people. It not merely called into service the priests and sisters of the Vincentian order, but created kindred organizations of civil charity service throughout the country.

Meanwhile we find St. Vincent a staunch defender of Catholic orthodoxy against the vagaries of Jansenism.

To bring out with effective emphasis the power of St. Vincent as a master of the spiritual life, whence all this activity proceeded, P. Boudignon reviews the Church's various schools of training in holiness of life, beginning with the Apostolic Fathers and the early martyrs. A rule of life for religious congregations aiming at perfection, such as is traced for the Fathers of the desert and the monastic orders, takes new form in the establishment of the military and militant congregations, represented chiefly by the sons of St. Francis and St. Dominic.

Different in a sense from these are the religious who represent what the author calls Schools of Action, such as the institute of St. Ignatius, the Oratorians, the Barnabites, the Somaschi, the servants of St. Camillus de Lellis, the Theatines, and the priests of St. Sulpice. Alongside of St. Ignatius, leader in the return to the first principles which make for the greater glory of God, he places St. Francis de Sales, master in the illustration of the meekness of Christ. Then follows the picture of St. Vincent de Paul as a model of the man of action.

The above reflections lead to the second part of the work, the chief purpose of which is to indicate to the man of to-day how to follow the evangelical law after the example of St. Vincent de Paul. There

are twenty-one chapters devoted to this exposition. They deal with the varied manifestations of manly activity, which, while reflecting the imitation of our Lord Jesus Christ in general, dwell upon certain qualities, such as humility, respect for authority, courage, gentleness, cheerfulness, simplicity, mortification. These virtues are to be exercised with due regard for the care of bodily health, prudent deliberation, and a wise regard for the details of practical life.

The conclusion exhorts the man or woman of to-day to read this life in order to assimilate its principles, so that the maxims of St. Vincent may be made motives in their daily conduct.

If the reader should look for a practical illustration of St. Vincent de Paul's influence just described, he has an excellent model in Frederick Ozanam. The writer of the volume is the eminent French hagiographer Monsignor Baunard, who in his eighty-second year of age undertook this biography at the request of the friends and the surviving relations of Ozanam and members of the Vincentian family. A number of books had been written about Frederick Ozanam, among others by the brother of Ozanam and by his two friends Lacordaire and Ampère. All of them embodied eloquent appreciation of the founder of the Society of St. Vincent de Paul; while in English we had the biography, remarkable for its literary charm, by Kathleen O'Meara, the Irish friend of Ozanam's widow. These writers drew from recollections of living persons, as well as from the lectures and writings of Ozanam, including some letters. There remained, however, much unused material in his wide correspondence, covering some two hundred letters. Many of these came from intimates throwing fresh light upon a remarkable character. Mgr. Baunard has utilized all this material to great advantage, so as to give a certain originality to his *Ozanam in his Correspondence.*

A special interest attaches to the publication for American Catholics and referred to in the volume by Mgr. Baunard. It appears that in 1910, a year before the publication of this book, Dr. Blenk, the Archbishop of New Orleans, had returned from Rome after making a report to the Holy Father of the work done by the Society of St. Vincent de Paul in the province of Louisiana. From this journey he brought back with him a special message to his flock. Pius X had said to him: "You in America have found the way by which the heart of the people will be won to God. That is my constant prayer. I have no more ardent desire than to see the Society of St. Vincent de Paul carried to the ends of the earth, together with the spirit manifested in the life of Ozanam. It is the life of that great apostle of charity, St. Vincent de Paul, which in return reflects the life of Christ, the Divine Saviour." On this occasion, there were

more than a thousand members of the Society of St. Vincent present, together with the Bishops of Natchez, Oklahoma, Natchitoches and Mobile, to renew in St. Louis Cathedral the pledges of fidelity for carrying on the work begun half a century before in France.

The two volumes of St. Vincent's and Ozanam's Correspondence supplement each other as a monument to the followers of the great Saint of Charity. The English translations in both cases do full justice to the originals and enrich the libraries of religious and priests, who will find abundant material for conferences and sermons tending to promote practical sanctification.

THE LIFE AND LETTERS OF BISHOP McQUAID. Prefaced with the History of Catholic Rochester before his Episcopate. By Frederick J. Zwierlein, D.M.Sc.H. (Louvain), author of "Religion in the New Netherland". Vol. II. Rome: Desclée et Cie. Louvain: Librairie Universitaire. The Art Print Shop: Rochester, N. Y. 1926. Pp. 487.

Readers whose memory of ecclesiastical administration in the States goes back a generation or more will recall the venerable figure of the Bishop of Rochester as a living expression of priestly authority. He was a soldier by nature, and an Irish soldier with the militant spirit of his race. Those who knew him intimately spoke of him as "the old guard", the warrior who, as bishop, might meet his Waterloo in a battle with a clerical opponent, but who would not therein find defeat. When the war of the Union against the Southern states broke out, we see him enlist as chaplain. Made prisoner and released, he is among the first of his town to take the oath of fidelity to the Union. He remained a hero to the end, respected, and if disliked and criticized by some, there were many thousands more who, having benefited by his wisdom and his zeal, loved him deeply. To write his biography demands something beyond a knowledge of his record as a pastor and prelate. It calls for the understanding of motives on his part, and on the part of those with whom he had to deal in ecclesiastical and in secular matters for over half a century of public activity. True biography, like true portraiture, demands due emphasis of shadows as well as of lights; and if rightly proportioned the one heightens the force of the other so as to give life to the whole. Sacred Scripture is our model in this respect. Exaggerated virtue may produce admiration or even vague aspiration, just as excessive portrayal of defects in an individual produces disgust. Neither will serve the purpose of historical biography in which a high and definite moral standard is aimed at. The writer of Bishop McQuaid's life could have had but one object in view, namely to teach the lesson of priestly virtue in pastoral and episcopal admin-

istration. It is this motive which we look for in the pages of Dr. Zwierlein's work.

In a former volume he had made us acquainted with the youth of Bernard John McQuaid, his training at Quebec and later at the Jesuit College of Fordham. These schools offered an atmosphere likely to strengthen intelligent piety, such as was the happy inheritance he had received from his Irish parents. French Canadian traditions, refined under the influence of Ignatian rule and observance, could but mature a true vocation to the priesthood. Thus his early education gave his disposition and character a foundation which strengthened with the growing responsibility of pastoral care after his ordination. When later he entered on his charge as missionary rector at Madison, in the Newark diocese, he had laid aside boyish notions and took up as a man the burden of work in the vineyard of Christ. Bishop Roosevelt Bailey, a convert, realized the value of strength in the young priest. It is the one perennial quality which a bishop needs for successful administration. Hence the Church prays "Oremus et pro Antistite nostro: *Stet et pascat in fortitudine tua, Domine,* in sublimitate nominis tui". Accordingly the Bishop added the strength to his administration by first calling the young pastor to the rectorship of the Cathedral, and then making him Vicar General.

It was probably the association with a prelate whose disposition of mind and native qualities of heart differed in many ways from his own, that gave to the aggressive nature of the younger executive of the Ordinary a marked sense of submission and humility. This may not have been apparent, except to those who came in closer contact with the frankly assertive Vicar of Newark. His motives were, as becomes evident from a study of his letters to his ecclesiastical superiors as well as to the men over whom he had to exercise authority himself, always indicative of the supernatural. This trait is more distinctively manifest in his correspondence with the religious and few lay persons toward whom he was bound by his pastoral and spiritual care.

If experience was needed to complete the many-sided training of an ecclesiastic, whose influence was in one way to guide, and in various directions to moderate, the movements which were rapidly creating a fixed American church policy in matters of ecclesiastical government and in education, it was at Newark, with his Bishop, that Father Bernard McQuaid found it. His position as Vicar General of the Diocese made him also chief manager in the foundation of Seton Hall College. To him likewise fell the direction of the Sisters of Charity under a changed mode of administration. These assignments of duty presented abundant means to test the wisdom of his

impulsive desires to correct and to further the policy of his superior who sought to advance religious education. They prepared him for an even more efficient activity later as Bishop of Rochester, in his magnificent and enduring work as founder of the parochial and secondary schools, culminating in an ecclesiastical seminary which was to extend its educational advantages without reserve to all parts of the United States. Under him the Sisters of St. Joseph became a unified diocesan body, to serve the needs of the faithful in all departments of elementary and higher schools. The reader of Bishop McQuaid's letters cannot fail to be impressed by the wide and thorough grasp of the problems which the prelate had to face. But the outcome also reveals a proper estimate of all the resources at the command of the Church in his diocese, which he knew well how to use.

Dr. Zwierlein has been at great pains to gather details throwing light on the history of the American church during a most important period of its development. It would have been easy to compile a biography showing Bishop Bernard McQuaid to have been one of its active factors, a figure in ecclesiastical life both interesting and edifying. The founder of the Rochester diocese was thoroughly Catholic, not only in the profession of his faith but in his loyalty to the disciplinary authority of Rome. Those who knew him recognized in him a man of high aspirations and fine pedagogical instincts in all that concerned the education of the people, of our religious orders, and of the clergy. His actions as well as his public utterances gave evidence also that he was thoroughly American and public-spirited. All this would have sufficed to stamp him as a pastor of strong convictions and of singular courage.

But in this biography we have more. It is the emphasis given to the militant quality which distinguishes Dr. Zwierlein's Life of the American Bishop of Rochester, making him none the less a model of diocesan government. We see the prelate in the vigor of mid-life, attending the Vatican Council at Rome. He had had some experience of kindred ecclesiastical business in the sessions of the Plenary Council of Baltimore, where he acted as his Bishop's theologian, and as a member of the division to formulate the legislation concerning the election of bishops, and to regulate the disciplinary conduct of clerics, together with the seminary education of candidates for the priesthood. On this latter occasion he had written to Dr. Corrigan, who was his successor at Seton Hall: "Our head officers are nonentities; the notary and other members are very excellent." Now he was to visit Rome as an official of the General Council. He had bluntly refused to become bishop when the appointment came to him, and was persuaded to accept only when the Archbishop put strong

pressure on him. Rome had stricken out all three names presented by the Bishop of Buffalo, of whose territory the Rochester section was to be erected into a new episcopal see.

The candor of Bishop McQuaid's letters to Dr. Corrigan, who was younger, but who had inherited the charges which the Bishop laid down on going to Rochester, is one of the most interesting as well as enlightening portions of this biography. The Bishop criticizes freely, but always with a manifest foundation of fact and truth. He indicates incompetency of judgment in Roman officials, unfamiliar with the American temper and the conditions then obtaining. He points out the misplaced subserviency of American prelates and busybodies in the priesthood, regardless of their station. He censures the systematic silence of those in positions of responsibility on the one hand, and of wholesale and conventional flattery on the part of subordinates who are to coöperate in important works for the common good. The proposed establishment of a Catholic University before we should have Catholic schools and colleges to feed it seemed to him premature. Everywhere he points out the probable effect of schemes savoring of personal ambition and advancement, and in some cases proves himself a sure prophet.

It would lead far beyond the scope of a book review, if we have not already overstepped it, to enter into detailed questions of policy or administration and judicial decisions of which the career of Bishop McQuaid offers important illustrations. These serve in most cases to throw light on the development of pastoral practice and the formation of canon law in the United States. There were conflicts the outcome of which proved of immense importance to the Catholic clergy and which, without such a spokesman as the fearless Bishop of Rochester, might have led to lamentable compromises. We have here presented to us the Bishop's conflicts with some of the leading members of the hierarchy. In one or two cases the facts lay bare the self-assertiveness and scandalous opposition of priests who defied his authority, in secret agitation among the faithful and openly through the press. If these affairs were told as isolated tales they would give food to scandalmongers, and do harm to the simple-minded reader. But when read with the context which explains them, they become warnings such as all similar incidents in history are meant to be. It is not easy to say where the historian exceeds the limits of prudent reserve. Truth is not always a virtue. But on the whole we cannot forget that the human element as represented in the officialdom of the Church is not any more exempt from defects of imprudence, ignorance, and even malice, than was the immediate Apostolic College of Christ. In no case is the fallibility of the commissioned apostle to be identified with the infallibility of the Spouse of Christ

when she speaks through her Vicar, the appointed exponent of doctrine, like the High Priest of old. The truths we learn from Bishop McQuaid, and the candid story of the opposition he had to face, may serve to counteract the tendency to self-adulation and flattery to which men in high places are exposed from those whose hopes or fears bid them cater to the humors of their rulers.

THE GENESIS OF CHRISTIAN ART. By Thomas O'Hagan, Ph.D., Litt.D., LL.D. New York: The Macmillan Company. 1926. Pp. 170.

THE GOSPEL STORY IN ART. By John LaFarge. With eight full page plates. New York: The Macmillan Company. 1926. Pp. 417.

Thirty years ago John LaFarge, who, after successful work in landscape and nature painting, had been attracted to religious subjects and was recognized as a leading exponent of the principles of art in America, wrote: "To enjoy a work of art is as it were to create; to understand is a form of equality, and the full use of taste may be an act of genius. We all see in the work of the artist a work more or less different according to our natures. Nor can we enjoy equally all works of art. We cannot at will take up all the postures of the mind of another; but we are not under an illusion if we feel pride in the enjoyment."[1] The address was made to art lovers at the Metropolitan Museum of New York, but it appeals in like manner to students of theology.

If true art is, in its complete expression, true virtue, as the Greeks understood it by an instinct transmitted to them through the "divine" Plato who must have had access to the inspired teachers of the Patriarchal age, then the study and intelligent understanding of art is a distinct aid in pastoral work, that is, the care of souls. The builders of our churches are commonly much exercised about the choice of the architectural style and the interior decorations. Designers and artists have their preferences, and at times lead priests to adopt these to the prejudice of local and personal conditions. Popular environment must be considered as much in the building of a church as in that of a home. Herein a pastor has to exercise his own judgment, if he would serve his flock and the Master in whose house he is to direct and feed the same.

These considerations will suggest an interest in works on Christian art. Of the two volumes at the head of this review, that of Dr. O'Hagan proposes to cover the entire ground of architecture, sculpture, painting as developed under the influence of Christian teaching. Much like Rio in his French work, he sees in the development of Christian art a transition from the pagan models, which connects the

[1] *Considerations on Painting*, Lect. I.

infinite in Christ's teaching with the finite of the ancient ideals as we have them expressed in the art of Egypt, Greece, and Rome. While viewing only the chief phases of the subject, Dr. O'Hagan points out the individual influences which modified the various achievements in architecture and decorative art down to the sixteenth century. Savonarola is introduced to explain the struggle of religious sentiment against that of the Humanists. Altogether we get a fair survey of the entire field, together with lists of notable examples found in the chief galleries of Europe.

A different purpose, contributing nevertheless to the same effect of illustrating the principles of Christian art, pervades the work of John LaFarge, published some years after his death and now reissued. He does not follow the chronological process of historical development in painting, but rather coördinates the work of the Pre-Raphaelites and the Renascence painters, so as to picture the continuous account of the Gospel narrative from the birth of the Virgin Mother of Christ to the day of Pentecost. The three introductory chapters about Heliodorus, the Sybils, the Prophets and the Angels, are the Foreword to the story and simultaneously serve to put the reader in touch with the peculiar genius of the three great masters—Raphael, Michelangelo and Botticelli. Incidentally we meet with later masters, for our author like Dr. O'Hagan found little in them to compare favorably with the earlier schools which held to the true ideals. Long residence and study in France had made LaFarge familiar with the chief exponents of Christian art, and enabled him to explain the peculiarities apt to puzzle the student of the Old Masters in view of modern realism. The painter deals with a circle limited to his knowledge of men and the background in which he sees them. The catacombs furnish examples of Christian thought translated through pagan idiom. The true feeling is manifested in a strange tongue. We recognize the soul as in the countenance of a person quite distinct from the face. This is what constitutes the secret of the great masters when we set them beside inferior art done with equal or even superior technical skill. Artists of equal genius and separate periods may deal with the same subject, but they exhibit different ways. The two illustrations of the Maccabean account at the very beginning furnish us with a standard for comparison. LaFarge cites the Biblical text in full (he styles it "apocryphal", probably because most of his readers would not otherwise recognize it as part of the Scripture story), and points out the power of Raphael and the quality of his appeal to the men of his time and place, compared with the French master, the only modern dramatic painter of equal power, four centuries later.

The reduced price of this splendid volume makes its acquisition comparatively easy. It is pleasant to see the dedication in *Genesis of Christian Art* to Father Hudson, the lovable promoter of all that is attractive in his mirror of the "Tota Pulchra". To us who have been reading for a half-century the *Ave Maria,* that magazine has done more for the culture of Christian art than any other single publication in America. How any school, college, or family can fail to appreciate it as an educational influence is beyond us to understand.

THE HOUSE OF GOD. A History of Religious Architecture and Symbolism. By Ernest A. Short, author of "A History of Sculpture," etc. Illustrated. The Macmillan Co., New York. 1926. Pp. 342.

Mr. Short's richly illustrated volume presents a complete survey of devotional worship as traced in the history of architecture and its symbolic accessories. The author does not limit himself to the Biblical concept of "The House of God", as the title of his book might suggest. His purpose is to picture man's age-long effort to fashion an abode embodying the idea of honoring the Divinity, an abode in which handicraft, communal enthusiasm, organization, and figurative language find adequate expression. Accordingly his studies include a description of the primitive tabernacles of the Aryan idol cult, the centres of Egyptian worship, the pyramid temples of Mexico, the Babylonian "Ziggurat", and the monumental shrines of Assyrian and Persian civilization. Out of these shadowy regions of antiquity sprang a race of Hellenic artists whose characteristics were light and freedom. Back of the growth of the beautiful in outward form among the Greeks, and beyond the age of Pericles and of Athenian predominance, with its polytheism, the Hebrew recognition of Jehovah, the one God claiming man's devotion, brought about a new allegiance between the true and the beautiful which eventually gained supremacy through the full development of the Christian ideal.

Here the writer finds, as might be expected, his main field of study. After briefly adverting to the Byzantine influence on the formation of style in architecture as in other domains of art, and a digression into the art of Buddhism and of the Hindu with its mystic types, he leads the reader into the field of northern architecture. At this juncture Roman-Britain and Celtic missionary enterprise gives us the first indication of parish accommodation in the construction of church buildings. For a time our attention is turned upon the architecture of Islam, with its modifying influence on the Goth, until a synthesis of racial and national tendencies bring about the transformations of the Romanesque, followed by the French Gothic, the Norman, English, German, Spanish, and Italian in the same direction. Separate

sections explain the Oriental influx into artistic culture through Russian Christianity, with its pecular dome features.

Several chapters are devoted to the Papacy, in its direction of the stream of art production. The influence of Florentine art on Rome, with Bramante, Michelangelo, Bernini, and their disciples, is shown to have been paramount throughout. Among the religious orders the Benedictine and Franciscan churches are pointed out as epoch-marking models. The Jesuits, originators and abettors of the baroque style, are pictured as wisely using their opportunities for dramatic contrasts of light and shade, with wide open spaces in the nave and crossing, desirable for congregational purposes, indicative of "the self-confident authority" of those who built it.

The final chapters of the volume are devoted to a study of the iconoclastic reaction during the post-Reformation period, especially in France and England. In the latter country a renascence is created, notably through Christopher Wren. This brings us to the Greco-Roman, and the neo-Gothic revival, in which Pugin, Gilbert Scott, and Bentley were notable factors. The volume closes with a detailed reference to American church architecture, as represented chiefly in the New York Cathedral of St. John the Divine. Altogether we have here an interesting and instructive study, in an admirable piece of bookmaking, on a subject which necessarily appeals to the clergy.

It is to be regretted that the author allows his religious prejudices to sway him at times, if not so much in his judgment of architectural perfection, as in his going out of the way to assign motives assumed to have prompted the patrons of Catholic church building. The endless suggestions of Papal ambition, and the expressions of religious bias, such as the use of "Romish" when speaking of the Roman Catholic Church, cannot but mar the pleasure and usefulness of an otherwise erudite volume.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Now Edited, Revised and Copiously Supplemented by Herbert Thurston, S.J. Vol. I. January. P. J. Kenedy and Sons. 1926. Pp. 412.

The scholarly studies of Father Herbert Thurston have at times disturbed the tranquil devotion of Catholic readers, because his keen demand of truth evoked often frank historical criticism. But his contributions for many years to the constructive literature which makes for a strengthening of faith have been incomparably greater. One instance of his astonishingly fruitful activity in this direction is the rebuilding of a popular hagiography such as is represented by

Alban Butler's *Lives of the Saints.* This work has been for nigh two centuries the conventional source of information about the heroes of the Catholic Church, whose examples of faith and virtue have influenced and modeled millions of faithful Christians wherever the English language is spoken. The work, issued originally in five (four) volumes, has been many times reïssued. The twelve-volume edition (1779-1780) is the most useful for ready reference, apart from the one-volume summaries. Some estimate may be formed of the service rendered to devotion by the new edition if it be noted that for the 1800 lives described in Butler's original work the present work promises to contain some 3000 biographical sketches.

The growth of the number of individual saints and feasts of the liturgical year arises naturally from the addition of beatifications and canonizations during the century and a half since Butler wrote. This addition involved study of documents in which accuracy as well as a judicious emphasis upon historical and devotional elements called for much labor. But this is perhaps the least part of the work which the editor has been obliged to do, and in which he might use the aid of capable assistants who could attend to the mechanical process of adding and coördinating. What must have been much more trying was the effort to preserve unity of style throughout, between the original and the very large number of additions and corrections. Butler indeed had a strangely uneven way of expressing himself, influenced no doubt by the original sources from which he drew his information. These comprised documents in various languages, notably French. Moreover he was swayed in his judgment regarding the importance of individual saints of whom he treats by no definite rule. As Fr. Thurston writes, "Butler's own treatment of the subjects whom he selects for special honor is most capricious". Furthermore the Northampton divine was fond of moralizing at times beyond the limits of need; hence his comments and exhortations intrude themselves where one would merely look for facts. Although our editor has exercised much restraint in reducing the accessory expression of piety in the original, it was evidently necessary in many instances to rewrite the whole matter.

All this will suffice to indicate the real value of the present edition, which is in fact a new work of great worth to the bulk of Catholic readers, and in many cases even to special students. Fr. Thurston has, it is needless to say, availed himself of all the vast research to be found in the Bollandist collections, as well as of the latest writers in hagiography. Among the latter the labors of Mgr. Holweck are especially noticed. Dom Baudot, the Benedictine author of the *Dictionnaire d'hagiographie* also contributes to historical accuracy by careful though brief references used by the editor. This

brief review must suffice to indicate the permanent worth of the new *Lives of the Saints*. It is hoped that the entire collection will be in the hands of readers at an early date.

THE POPE. By Jean Carrère. Translated by Arthur Chambers. New York: Henry Holt and Company. Pp. 265.

This volume performs a unique office in the domain of apologetics. It answers the interesting question which every serious student of religion outside the Catholic Church asks of us in one form or other, namely, "Why must there be a Pope in Rome?" Why is he the head of the Church of Christ, if the Catholic Church is that Church, as we claim, and as historical evidence appears to indicate? Many men, who profess belief in the Bible and in the Divine Spirit as a living force sustaining the Christian Church, fight shy of what they term ecclesiasticism, centering in the "pretensions of Rome". They cannot understand why there should be a Roman Pontiff who asserts the right of temporal independence from rulers of state, and demanding allegiance in moral discipline as well as in doctrine from men of all nationalities. They frown at dignities which, issuing from the Roman centre of Church government, bear the stamp of princely authority, causing Catholic dignitaries to act as intermediaries between rulers of state and nations. In short, men otherwise well disposed toward Catholics are puzzled and frequently irritated in their view of the "Roman Question", not only as it concerns the Italian people, but as it is regarded by politicians everywhere and by leaders of religious movements, including those openly antagonistic like the Ku Klux Klan.

The author of the book under review has been for many years a recognized interpreter of public opinion on subjects which equally concern the political and religious domains. His position of correspondent on the staff of *Le Temps*, one of the leading organs in France, and his intimate acquaintance with Roman and international affairs have made him a friend alike of the spokesmen for and against a settlement of Pontifical claims. Here he approaches the subject of discussion in a purely objective way by a survey of the facts and conditions, social, political and religious, such as enter into the question and must be considered in the answer.

The result of his study is a demonstration that the view which writers like Charles Loiseau (*Politique Romaine et Sentiment Français*) and of Eugène Guichard (*La Question Romaine*), who pretend to have settled the matter to the exclusion of territorial independence and temporal power of the Roman Pontiff, is not only impracticable but a violation of fundamental principles of national justice and religious liberty.

The method by which M. Carrère reaches this patently rational conclusion is an unbiased inquiry into the antecedents of the Papacy. He shows why Rome is eternal. He examines what have been the relations of Peter to Cæsar from Nero to Charlemagne and down to Frederic II, in the days of battles between Guelph and Ghibelline, as Dante saw the conflict. Then follows the story of the fortunes of Charles V, of Napoleon Bonaparte and of the third Napoleon, witnessing the dying gestures of Cæsar.

The lessons drawn from the history of eighteen centuries present a case which culminates in the "Roman Question". The answer to that question is either an international Law of Guarantees, or Territorial Possession. The first is practically impossible in the present state of world politics. The second is, despite the bold stand taken by the present Italian Duce Mussolini in favor of the Catholic Church as a national religion, hindered by many obstacles having their cause chiefly in national prejudice. Yet it is a solution which, if not immediately in sight, is not actually impossible. On this possibility in the future, under changing international conditions of recognized rights, the Roman Pontiffs apparently rely for an ultimate settlement.

Altogether we have in the well-translated work of M. Carrère an interesting study, and one that is useful for obtaining a true perspective of a subject offering a serious problem to earnestly inquiring minds. The book helps immensely to an equitable understanding of the Catholic attitude toward Rome.

THE MIND. By John X. Pyne, S.J., Professor of Philosophy. Fordham University, Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xxvi-382.

MIND AND ITS PLACE IN NATURE. By Durant Drake, Professor of Philosophy at Vassar College. The Macmillan Co., New York. 1925. Pp. xv-259.

Were these books to come under the notice of a "man from Mars" he would probably be astonished. Here are two treatises on the same subject, each written by an expert therein. Yet one flatly contradicts the other. In hardly one thing do they agree. The first is the work of a teacher who is widely informed on the literature of his matter. Written by a priest and a Jesuit, it comprises his teaching to the youth attending one of our prominent universities. The second book is the work of a professor of distinguished ability and of considerable general culture, although his work manifests a rather inadequate acquaintance with the literature of his subject. The book embodies his teaching to the young ladies of Vassar, one of the most influential of women's schools in this country.

Having noted the respective postions held by the two authors and professors, our Martian visitor might be prepared to find at least some agreement between their respective teachings on a common subject. And this the more, seeing that the instrument under study is one which they are both using in their constructive enterprise. Nevertheless, no expectation could fall farther from a hope of realization than confronts him here. In the first book he is told that the human mind is a "substance", a permanent subsisting thing, intrinsically independent of the organism whereof it is the vital principle, the substantial form—an entelechy, as Aristotle calls it—the specifying and root principle of all man's vital activities whereof some are essentially dependent on the bodily organs, others (intellect and will) are intrinsically independent thereof. This substantial principle, he reads, is of a spiritual nature. Its origin is therefore due to no evolutive process, but immediately to the creative act of God. Moreover, this same principle, the mind, is destined to live forever; having no integrant parts it must necessarily survive the death of the body. In other words, it is essentially, inevitably, immortal.

If now our Martian visitor turn to the second book above, he will find that the mind has no substantial entity of its own, no intrinsic independence. It is simply the neural processes of the brain viewed from the inside. Viewed from the outside those processes are physiological. Viewed from within, they are conscious. They are all there is of mind. They themselves are ultimately made up of "psychic stuff", which in turn is the cosmical stuff itself. The whole world is constituted of bits of "psychic stuff". In the spatio-temporal things they assume a pattern which can be perceived by our senses. In the inner status of the brain the pattern varies in complexity. That pattern as conscious is the Mind. The evolutionary processes of the cosmos, result in the patterns of consciousness which are Minds. "There is no use of introducing such magical entities as 'souls' or 'entelechies'" (p. 100). As to the origin of Mind, Professor Drake holds it to be "a matter of arbitrary definition to draw a line and say when mental life began, or when the function of consciousness began to be exercised. Just so it is not possible, except by arbitrary definition, to say when man's ancestors became men rather than non-animals, to say when forepaws became hands, when neural nuclei became brains. Animals developed mental life and became conscious as gradually as they developed their various structural features and habits—by what steps, in detail, we only partially know" (p. 246).

As regards immortality, he finds no evidence scientific or philosophical therefor. "And even if there were evidence of the exist-

ence of an immaterial soul interacting with the brain processes, that evidence does not point to the immortality of such an Immaterial Entity. Why should we suppose an Immaterial Entity to be longer-lived than a Material Entity? (p. 244). There may of course be, as Sir Oliver Lodge has suggested, 'an etherial counterpart of the brain which survives the dissolution of the body', and there may thus be 'a continuance of something like our present mental life, as the inner life of the containing etherial structures. But here we are simply in the sphere of guess-work'" (p. 244).

Now if our Martian visitor be a philosopher, as it is to be hoped he is, he will, after getting rid of the sense of wonderment that two learned professors should differ so utterly as regards the nature of a thing which both are continually handling, not only in every professional function but in every thought of their daily lives—after, I say, the Mavortian philosopher has reäcted from this surprise, it will not take him long to discover that the cause of the contrariety lies in the opposite world-views under which the respective professors see their common subject. The first is decidedly theistic; the second is just as decidedly non-theistic, agnostic, if not atheistic. Possibly the latter qualification might be unacceptable to Dr. Drake, but the whole logic of his present work justifies the characteristic. If the human mind is simply a subtle kind of neural complexus, it can form no conception of a superhuman, supermundane cause, no idea of God. God either does not exist for such a mind, or He is absolutely unknowable. However, it would carry this notice beyond all due limits were it to include a critique of the logic of either of the two books.

Examining both dispassionately there is little risk in declaring that our Mavortian reader should have no difficulty in discerning to which of the two the prize of sound logic and genuine science should be allotted. The first book, he would soon discern, comprises a closely-woven tissue of thought every fiber of which is vitally connected with every other and all are combined into a compact organism; the whole being animated throughout by a perfectly coherent world-view wherein God occupies the first place, and from Him by a process not of pantheistic evolution but of immediate creation proceed the original matter of the universe and every human mind. The psychological portion of this world-view is wrought out by the native power of the human intellect, no appeal, whatsoever, being made to revelation, faith, or theology. It is a work of pure philosophy, of metaphysics applied to the Mind. After a preliminary section (Part I), the first part (Part II) develops the portion of Rational Psychology which treats of the nature, origin and immortality of the soul; the second part (Part III) deals with the sen-

suous phenomena, the third part (Part IV) with the rational phenomena (intellect and will) of the Mind. The general plan is, of course, familiar to Neo-Scholastic students. The usual arrangement, however, has been inverted, the author rightly deeming it that the reader will be helped by getting at the start a clear idea of what the Mind really is, before going on to consider the activities or phenomena thereof. The manner and style in which the subject is worked out deserve high praise. The author is gifted with the art of making crooked ways straight and rough roads even. Without weakening the science he makes it easy and pleasant to read. Seldom if ever does one come across so attractive a work on psychology. The Scholastic arguments are all here, the pros and the cons. And yet it is not done in Anglicized Latin. It is pleasant and popular in the best sense of the term. Perhaps not so technically erudite as Fr. Maher's well-known manual, it is no less clear, plain and in some respects more interesting. Like the book just mentioned, it should be in the hands of our young men and women who are attending secular institutions.

As regards Professor Drake's book, we wish we could write as unreservedly. In general manner and style it is distinguished. If not so clear and intelligible or easy reading as the work just described, its manner is dignified and its style rhythmical. One only wishes the body were more worthy of the raiment. The citations given above may suffice to show why we cannot endorse the author's thought and philosophy.

LOGIC, DEDUCTIVE AND INDUCTIVE. By Thomas Crumley, O.S.C., Professor of Logic in the University of Notre Dame. The Macmillan Co.: New York. 1926. Pp. 442.

While there can be little or no room for originality as regards choice of material in the constructing of a new work on Logic, the arrangement thereof and the form and mode of presentation leave scope for individual treatment and furnish the claims which a manual like the one at hand may have on the student's attention. As the title indicates, the subject here covered is *Formal Logic*. What is usually called Material Logic, Epistemology or Criteriology, is excluded. Nevertheless the author does not conceive Logic to be a simply "formal" science, dealing, that is, with the mere framework or mechanism of thought. Logic he holds to be the science of the laws that guide us *in reasoning to truth* (p. 17). It must needs therefore include the relation of the thought forms to the objective order of things. Especially must this be the case with *Inductive Logic*, which occupies almost half of the present manual

and with that portion of *Deductive Logic* which deals with the fallacies resulting from the matter of thought. Treating of the latter subject, the present author rightly emphasizes its importance. Nevertheless when he comes to show up these "pitfalls of reasoning", he yields so far to the *idola theatri* as to bring in the stock quibbles of the ancient Pyrrhonists. Fortunately, however, some other more plausible examples are introduced which serve to warn the student that the detection or dissection of sophistry is not mere juggling with puns. The putative reason for the display of the venerable puerilities in the text books is that they are in the first place *manifest* examples of types of fallacious inference, and secondly that they help to enliven a deadish subject by injecting a bit of humor. On the other hand, these same reasons might well serve as illustrations of the very faults they are meant to correct. They might be used as cases of *ignoratio elenchi,* the *fallacia consequentis,* or what not. We are all looking for the courageous writer who will set his face against these quibbles and prove by example that the handling of sophistry is a full-grown man's work, not a childish sport.

Probably the outstanding merit of the present manual is its general practicality. Each chapter is followed by a list of questions and exercises which enables the teacher to test the student's understanding and application of the text. There are also reference tables of bibliography and a short index. The simple, lucid style and the attractive make-up of the volume contribute not a little to make the book a valuable help to the college student and a serviceable auxiliary to seminarians for developing and clarifying their Latin manuals.

Literary Chat

Teachers in our religious schools complain of the difficulty of permanently impressing children with the precepts and maxims which will counteract the prevalent influence of worldliness outside the convent precincts. The problem can apparently be solved only by influences which directly reach or rather begin in the home and family circle. We have to teach the mothers and not only preach to them the lesson of their responsibility but provide them with the means of realizing and carrying it into effect by personal training of their children from the cradle up. One such means, and a ready one, is furnished by Mary Dixon Thayer's *The Child on His Knees.* The writer is a genuine poet with a keen realization of the Divine Presence in nature as well as in the Church. There is nothing of simply sentimental appeal in her lilt. It is as the voice of a mother who has the secret charm of the heart which draws the child's into sympathy of love and understanding. Pastors will find it a help in the hands of Christian women whose vocation it is to lead the child to Christ. (The MacMillan Co.)

St. Philip, Tutor and Saint, by W. Hall-Patch, presents a series of instructive stories about St. Philip Neri. They sketch for us the chief

phases of his life. These, as Father Ross in his brief preface reminds us, consist of facts and interpretations of facts by the biographer. Hence we get pleasant details which befit the Saint's character as teacher and as priest, albeit they may not be found in the annals of the Bollandists. We see the lovable traits of the holy man of Rome, in his dealings with the young people around him, with clerics who would follow him to the Indies but find that he himself is advised to stay to do his missionary work at home. Zeal for study, love of the Madonna, and other virtues of clerical life, are set forth in simple language to make popular spiritual reading. (B. Herder Book Co., St. Louis, Mo.)

A handsome little volume of Eucharistic devotions, *Heart Talks with Jesus,* has been prepared by R. Marie Levy, author of *The Heavenly Road,* and *Why Jews become Catholics.* The booklet in flexible leather, is easily carried about, furnishing thought, prayer and consolation by converse with Jesus in His Presence at the altar, or by longing aspirations when alone. Poetry, indulgenced prayers, aphorisms—all centering upon the Blessed Sacrament, make the collection of these Eucharistic forget-me-nots a delightful souvenir at the time of the Eucharistic Congress as well as in after days. (14 East 29th Street, New York).

The Funk and Wagnalls Company (New York and London) has solved the problem of furnishing a *Perfect Calendar for every Year of the Christian Era,* through a revised edition of Henry Fitsch's Chronological Tables published in 1891. Mr. Fitsch has made indeed a marvelous piece of work which does away with all mechanical devices hitherto deemed necessary to secure a perpetual calendar. There are seven tables for the ordinary year, and seven tables for the leap-year series, showing at once the correct calendar for any year selected from the entire range of the Christian era. The Index exhibits both the Julian and the Gregorian style of reckoning up to the year 1800, by which time the old style had fallen into disuse. The years are shown complete from the beginning of the twelfth century to the end of the twentieth century. The remaining years, down to A. D. 5428, may be readily ascertained, by which time it shall have become a question of adding one day to the cycle. The neatly printed book contains also a chronological record of historical events extending through over several thousand years.

At the January meeting of the Biblical Commission the Benedictine P. H. Quentin announced that the official revision of the *Vulgate* Latin of *Genesis* was in press, and would shortly be published. The corrections made amount to nearly one thousand, of varying importance. Most of the errors in the reading arose from Changes made since St. Jerome's time, for the purpose of bringing it into conformity with the Septuagint. We note that the text, "ipsa conteret caput tuum" (Gen. 3:15), rendered in the modern Hebrew-English translation by "they shall bruise thy head," is confirmed after long controversy, and thus strengthens the argument in favor of the Immaculata prophecy. The text and critical apparatus of Exodus and Leviticus are also in press. Meanwhile the other parts of the corrected version are being completed by separate editors, like P. Amelli, de Bruyne, Manser and others to whom the findings and notes of the Commission have been entrusted. (Biblica, January, 1926).

The *Loyola University Press* publishes a handsome *My Communion Book* in different bindings suitable for young communicants in that it contains the essential act of devotion, attractively illustrated, together with such fundamental instructions in the matter of honoring the Blessed Eucharist as are calculated to incite to permanent habits of piety. Fr. Austin G. Schmidt understands the child mind and avails himself of the prevalent popularity of St. Teresa of the Holy Child to attract the young to the Tabernacle.

A Religious of the Holy Child Jesus whose *Talks to the Little Ones* proved a welcome help to Christian

teachers of children, has prepared a series of intimate conversations with Mary, the Blessed Mother of Christ, to help grown people to a better appreciation of devotion to Our Lady. The simple and for that reason all the more beautiful reflections pass in review the chief mysteries of Mary's life, beginning with the Immaculate Conception, down to Calvary and beyond to Pentecost and the Assumption. The two final chapters are devoted to Mary and her Rosary and to her holy Spouse, St. Joseph. The neat little volume in blue makes good reading for Mary's children. (Sands and Co.: London and Edinburgh; B. Herder Book Co., St. Louis, Mo.)

We have already directed the attention of priests and religious teachers to the *Correspondence Course in Christian Doctrine* published by the Right Rev. Victor Day, of Helena, Montana. It is an Explanation of the Catechism which satisfies the reader and the student seeking Catholic truth, but it is also a guide to the teacher and preacher in that it offers definite statements of doctrine and practice approved by the Church and illustrated in story and symbol and carries conviction. It is of permanent value in homiletic and pastoral work. In the 236 pages of the present volume the cleric will find a full treatment of the Sacraments, the Sacramentals, and Prayer. It is doctrine, ceremonial and exhortation combined. The typographical features are designed to point out in discriminating fashion what is of immediate importance and what serves as accessory, strengthening faith by illustration. There are questions and answers which help the method of examining. (*Cathedral, Helena, Montana*).

The whole civilized world is watching with intense interest the battle now raging in England between the organized forces of labor and capital. What is going to be the outcome it is impossible at this writing to forecast. Whichever side gains the victory, or if both shall have to agree on a compromise, the conflict will not have been settled. For the whole economic system whereof the antagonists are members is based on false principles, and until these shall have been righted there can be no assured hope of a permanent peace. What are these principles? The answer to this question is developed in an unusually thoughtful and equitably conceived little volume entitled *National Reconstruction* by Eustace Dudley, B.A. (Longmans, Green & Co., pp. 141). Though written prior to the present crisis, the book reveals an almost prophetic premonition of the impending revolution.

With a few bold strokes the author portrays the medieval ideal of life and its embodiment in the guild system and the monasteries. Not everything, he admits, was lovely in the medieval garden. In it flourished many an ugly weed. "Men could be almost diabolically wicked when they deliberately challenged and defied what they knew to be God's truth; they could even sell themselves to the devil, giving their souls for a life of sin and crime. To-day men don't do these violent things, at least not in England, because they really don't believe in the devil; and the gentleman in question is no doubt quite content that they shouldn't." On the other hand, "the age, in spite of the weeds, *was* a garden, a garden of 'merrie' children, because the main bulk of the people was prosperous and contented. And they were so because they had a grand ideal, an ideal able to satisfy the highest instincts and demands of our nature, an ideal which inspired them to realize the corporate and social nature of Christianity; and which we may sum up in the words, 'Each for all and all for God, man's last end, felicity and perfection'."

This ideal, "each for all and all for God," under the sway of the Reformation gave way to the individualistic ideal, "each for himself in the expectation that the principle will eventually work out to the benefit of all". Let each one seek himself and in the long run the best social and economic order will result. How the transition to the modern view was effected by the destruction of the medieval institutions and the forcible

injection of the new doctrines into the masses the author makes plain. He critically estimates the efficacy of the new principle, inquires into its influence on society, and maintains that only by a return to the old ideal can there be any well-grounded hope of social or economic reconstruction. Incidentally he illustrates the ideal at work in the resurgence of Italy, and, finding at least some of its elements operative in this country, he sees a more hopeful outlook for America than for England.

What Fr. Dudley has done in regard to England—shown, namely, the failure of modern individualism to provide a basis for national reconstruction—Professor Franz Zach has done for Germany, only that he has expended upon his work a much greater opulence of erudition, a wider outlook, and a profounder philosophical analysis. *Modernes oder Katholisches Kulturideal?* is the title question of a volume of more than four hundred closely packed octavo pages in which the learned sociologist examines in the first place the constitutive elements and principles of human civilization. Secondly he studies the revolutionary ideas injected into European civilization, first by the Renaissance, and then by the Reformation. In turn he follows the subsequent conflict between the earlier Catholic and the later Protestant *Kultur*, showing how the chasm thrown between the two opposite *world-views* could not be bridged by subsequent Romanticism or Liberalism, but has deepened and widened through the disruptive forces of subjectivistic philosophy and materialistic science and literature.

The Renaissance and the Reformation have plunged European, notably German, *Kultur* into a bankruptcy which would be hopeless, he maintains, were there not signs of a return to Catholic ideals and beliefs. The picture he draws of European civilization is powerful; indeed it is lurid in many places which are only relieved by the fitful lights reflected from the dawn of the slowly rising Catholicism which he seems to descry on the horizon.

The work is a masterful treatment of an organic part of the Philosophy of History. The first edition was exhausted in four months, the second within a year. The third edition, entirely rewritten and enlarged by one-third, was issued in 1925 by Herder (Vienna, St. Louis, Mo.). While it is not a book for after-dinner browsing, its style is graphic and stimulating and moves with a swing which Macaulay might have adopted had he written in German.

Our natural knowledge of God is made the subject of a scholarly and critical study by Fr. Heinrich Lennerz, S.J., Professor at Valkenburg. Under the title *Natürliches Gottes Erkenntnis*, Fr. Lennerz surveys the attitude of the Church toward the subject during the past hundred years. Rationalism, Traditionalism, Ontologism, the Louvain School, are among the principal systems discussed and the teaching of the Vatican Council and of the recent Roman Pontiffs are marshaled in contrast. The work, which is well documented, will appeal to professors and advanced students, though it would have answered still better the need of both classes had it been made to include the empirical, pragmatic and neo-realistic modes of meeting the problem—modes which the current philosophical literature is just now popularizing.

In *Six Fundamentals of Religion*, Fr. McClorey, S.J., of the Detroit University, discourses on the Eternal Truths in a characteristically vivid and practical manner. They are ever ancient, these foundations of man's moral and spiritual life, but they are ever new to the ears that are willing to listen to them. None know this better than priests who preach them oftenest to the people and occasionally, at least in times of Retreat, to themselves. Whichever way they take the book, they will find it suggestive and provocative of helpful reflections. (Herder, St. Louis, pp. 150.)

The multiplying indications of the work being accomplished by our teaching nuns in the field of educational literature are as noteworthy as they are *inspiring*. We stress the

latter term, for when one considers the drain upon energy and time which the daily routine of the school-room entails—to say nothing of the other exercises of the religious life or of vacations heavily mortgaged in advance—one wonders how a teaching Sister manages to achieve any outside work of a literary character at all. Nevertheless we have had occasion repeatedly of late to notice in these pages some remarkable productions of the kind. Another just now comes to hand with the title *American History* by Sister Mary Celeste of St. Xavier's College, Chicago. (Macmillan Co., N. Y.) The handsome volume of almost 700 pages contains a comprehensive survey of the history of this country from its very beginnings in the European background of the first discoverers, down to the present moment. The treatment is marked by a just sense of proportion. The facts and events of evidently preponderant influence in shaping the course of the nation's progress are placed in the foreground. Yet not so as to overshadow the causes whose agency must seem to be only indirect or secondary in their effectiveness. The story is told simply, yet withal vividly, and will hold the interest of the growing boy or girl for whose instruction the book is designed.

An excellent feature of the work is the didactic apparatus consisting of (1) "problems" which the pupils are to solve by individual research; (2) schematic outlines for review, and (3) bibliographical references, which are varied and abundant without being excessive or confusing. The text is provided with numerous maps and embellished with photographs and beautiful illustrations in color. Altogether the book is a highly serviceable medium of historical instruction: one which as well for its just selection of material, perfect arrangement and method, and its general attractiveness is a credit to the author and to the institution to which her labor is devoted.

We might note in passing that Ponce de Leon probably landed in Florida not on Easter but on the Sunday before, *Pascua Florida*, which suggested the name standing for Palm Sunday. We miss from the bibliography the late Dr. Zahm's splendid trilogy of volumes on South America. Also Charles Lummis's works, notably *The Spanish Pioneers*. The number of books dealing unfairly with our South American brethren is so large and the number that does anything like justice to them is so small, that we cannot afford to ignore the few writers who strove to do them justice.

The pamphlet literature on The Little Flower has been enriched by the issuance from the Paulist Press of a brochure by Fr. McSorley, C.S.P. A reprint from the *Catholic World* of May, 1902, when Sœur Thérèse was hardly known in this country, the article, as the writer observes, "has something of the nature of a prophecy fulfilled". Its claim to distinction, however, lies in this that it brings the character of the Saint within the comprehension of all; presenting her as a model which the most favored and the least favored souls can imitate and from whose example everybody may derive encouragement.

Pamphlets on the Evolution problem continue to multiply. The latest entitled, *Monkey Craze*, by Fr. Joseph J. Mereto, is a clearly written popular discussion of the subject. The stock arguments advanced by evolutionists are stated and critically tested. It is gratifying to note the author's protest against the cheap boast that "Darwinism is dead and buried". A mere quibbling with words, he aptly calls it (p. 2). To disbelieve in the transformation of species, including human descent from a bestial ancestor, is, he rightly declares, to expose oneself to being reputed as an ignoramus, a back number or the dupe of religious prejudice (p. 5). Hence the permanent value of a protest such as is ably drawn up in the present pamphlet. It may be noted here that Pasteur did not, strictly speaking, prove conclusively "the impossibility of spontaneous generation". He simply disproved that there is any evidence of its actual occurrence. The word *casual* near the

top of page 7, should probably read "causal". (*Our Sunday Visitor*, Huntington, Indiana, pp. 48.)

An effort to combine education for patriotism with a taste for wholesome literature is embodied in a recent addition to the *Academy Classics* (Allyn and Bacon, Boston.) The principles and motives which were markedly influential in shaping the general character, moral, social and political, of the American people, are set forth in apt selections taken chiefly from the addresses and writings of their leading statesmen. Two of the formative causes were the Monroe Doctrine and the Arbitration. These are historically traced in an Appendix. The value of the collection, if not for the pupil at least for the mature reader, would have been enhanced by more precise references to the sources. For instance, one would like to know more about when and where Red Jacket, the noble Indian, told Brother Cram, the Protestant missionary, such plain straightforward truths concerning the whites, their cruelty, injustice and hypocrisy in dealing with the red men. Red Jacket ought not to have rejected the kindly offices of the missionary, but the grounds and the sequence of the red man's ideas were as logically compelling as they were eloquent in the native simplicity of their expression.

The Prospectus for the Thirty-fifth Annual Session of the Catholic Summer School located at Cliff Haven, N. Y., is a document that reflects great credit on the Board of Studies and augurs well for the coming session under the Presidency of Dr. Francis Duffy, the distinguished chaplain of the heroic Sixty-Ninth. The session promises to be exceptionally attractive, seeing that many of the high dignitaries present for the Eucharistic Congress will probably visit the school. Others too are likely to make Cliff Haven an objective on their return from Chicago.

The beauties lavished by beneficent nature on the home of the Champlain Assembly are, as every one knows, unsurpassed. Physically and socially Cliff Haven gives Catholics an ideal vacation grounds.

From an intellectual point of view nowhere else can be found so wholesome and so attractive a program as is arranged for the coming session. In the general series of lectures there is no week of the ten that is not furnished with an offering that can hardly fail to gratify the most fastidious taste. Science, history, art, music, literature, topics of the times—what branch of general culture or interest but is included in the long list of intellectual attractions? Beside this there are the usual four weeks of Sociology during which many of the burning questions before the public are discussed by experts in their respective fields. The Summer School is an educational and cultural institution of incalculable power and value. Perhaps this feature of the institution has not received all the attention of the clergy it deserves. As a consequence the laity have not yet come to appreciate the advantage which the intellectual life and atmosphere at Cliff Haven might mean for them. It is to be hoped that the splendid Prospectus for 1926 may quicken the interest of both priest and layman.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE LAST SUPPER AND CALVARY. A Treatise. By the Rev. Alfred Swaby, O.P. Edited, with Preface and Introduction, by the Rev. Vincent McNabb, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xxix-194. Price, $1.80 *net*.

DE INSPIRATIONE SACRAE SCRIPTURAE. Auctore Christiano Pesch, S.J. Editio prima iterata. B. Herder Book Co., Friburgi, Brisg. et St. Louis. Pp. 653. Pretium, $3.25.

SUPPLEMENTUM CONTINENS DISPUTATIONES RECENTIORES ET DECRETA DE INSPIRATIONE SACRAE SCRIPTURAE. Operi suo de Inspiratione S.S. addidit Christianus Pesch, S.J. B. Herder Book Co., Friburgi, Brisg. et St. Louis. Pp. 91. Pretium, $0.80.

FORTY HOURS. Reflections and Readings on the Most Holy Eucharist with Psalms and Prayers for Forty Hours, the Holy Hour, and Private Eucharistic Visits. By the Rev. Fulgence Meyer, O.F.M., author of *Uni Una, Jesus and His Pets* and *Seraphic Highway*. St. Francis Book Shop, Cincinnati. 1926. Pp. xv-587.

MYSTICAL PHENOMENA. Compared with Their Human and Diabolical Counterfeits. A Treatise on Mystical Theology in Agreement with the Principles of St. Teresa set forth by the Carmelite Congress of 1923 at Madrid. By Mgr. Albert Farges, Doctor of Philosophy and Theology, Laureate of the French Academy, former Director of Saint-Sulpice and of the Institut Catholique of Paris. Translated from the second French edition by S. P. Jacques. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xvi-668. Price, $6.80 *net*.

THE WONDER OFFERING. The Holy Mass in Word and Picture, Simply Explained for Children. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 12. Price, $0.35 *net;* $31.50 a hundred.

BENEDICTION FROM SOLITUDE. By Fr. Vincent Ferrer Kienberger, O.P. Macmillan Co., New York. 1926. Pp. 182. Price, $1.50.

EUCHARISTIA. Essays on Eucharistic Liturgy and Devotion. By Joseph Kramp, S.J. Translated from the second and third German editions by William Busch, L.Sc.M.H. Foreword by the Archbishop of St. Paul. E. M. Lohmann Co., St. Paul, Minn. 1926. Pp. xv-225. Price, $1.50.

WHEN THE WORLD WAS WHITE WITH MAY. By Mother M. Germaine, M.A., a Sister Servant of the Immaculate Heart of Mary. P. J. Kenedy & Sons, New York. 1925. Pp. 367. Price, $2.50.

JÉSUS-CHRIST EST VRAIMENT DIEU d'après les Évangiles. Par l'Abbé J. Mury. P. Lethielleux, Paris. 1925. Pp. 70. Prix, 3 *fr.* 30 *franco*.

LE CENTRE DU PLAN DIVIN. Par l'Abbe Félix Anizan, directeur de *Regnabit*. P. Lethielleux, Paris. 1925. Pp. 206. Prix, 8 *fr.* 10 *franco*.

MY COMMUNION BOOK. By Austin G. Schmidt, S.J. Composed in honor of St. Therese, the Little Flower of Jesus, and placed under her patronage that she may help us raise up a generation of children devout before God and kind toward man. Loyola University Press, Chicago. 1925. Pp. 63.

VIRGINIBUS CHRISTI. Conferences for Nuns. By Mother St. Paul, Religious of the Retreat of the Sacred Heart, author of *Sponsa Christi*, etc. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1926. Pp. vii-128. Price, $1.65.

THY KINGDOM COME. Series IV. God Beckons Us. By J. E. Moffatt, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 57. Price, $0.30 *net*.

THE POPE. By Jean Carrère. Translated by Arthur Chambers. Henry Holt & Co., New York. 1926. Pp. 265. Price, $3.50.

SAINT PAUL ET LE MANIEMENT DES AMES. Par Paul Dusauchoy. P. Lethielleux, Paris. 1925. Pp. 109. Prix, 5 *fr.* 50 *franco*.

SCHOLASTIK. Vierteljahrsschrift fuer Theologie und Philosophie. Herausgegeben von den Professoren des Ignatius Kolleg's in Valkenburg. I Jahrgang, Heft I. B. Herder Book Co., St. Louis. S. 160. Preis per Jahrgang, $6.75.

VON DER "ENKELIN GOTTES". Gedanken ueber Religioese Kunst. Von Joseph Kuehnel. Mit 8 bildern. B. Herder Book Co., Freiburg, Brisg. und St. Louis. 1926. S. 128. Preis, 10 *Mk*.

THE CHILD ON HIS KNEES. By Mary Dixon Thayer. Macmillan Co., New York. 1926. Pp. 131. Price, $1.25.

MEDITATIONS AND READINGS FOR EVERY DAY OF THE YEAR. Selected from the Spiritual Writings of St. Alphonsus. Edited by John Baptist Coyle, C.SS.R. Vol. II, Part I. B. Herder Book Co., St. Louis and London. 1926. Pp. 423. Price, $2.00.

SOYEZ AMIS. Saint François d'Assise et l'Amitié Chrétienne. Par P. Vittorino Facchinetti, O.F.M. Traduit de l'italien par M. l'abbé Ph. Mazoyer. Lettre-Préface de Johannes Joergensen. P. Lethielleux, Paris. 1926. Pp. xviii-389. Prix, 9 *fr.* 90 *franco.*

BLESSED PETER JULIAN EYMARD, the Priest of the Eucharist, Founder of the Fathers of the Blessed Sacrament and of the Sister-Servants of the Blessed Sacrament. By the Rev. Albert Tesnière, S.S.S. The Sentinel Press, 185 E. 76th St., New York. 1926. Pp. 141. Price, $0.30.

THE DIFFICULT COMMANDMENT. Notes on Self-Control, Especially for Young Men. By C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1926. Pp. 71. Price, $0.70 *postpaid.*

THE SPIRIT OF ST. THÉRÈSE DE L'ENFANT JÉSUS. As shown forth by her Writings and the Testimony of Eyewitnesses. Translated at the Carmel of Kilmacud, Stillorgan, Co. Dublin. P. J. Kenedy & Sons, New York. 1925. Pp. xii-218. Price, $1.90.

THE GIFT OF LOVE. By John A. McClorey, S.J. B. Herder Book Co., St. Louis and London. 1926. Pp. 79. Price, $0.90.

ST. JOAN OF ARC. A Study of the Supernatural in Her Life and Mission. By the Chanoine Justin Rousseil. Translated by the Rev. Joseph Murphy, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xix-272. Price, $1.75 *net.*

EASTER CHIMES. Meditations and Sermons for Holy Week and Easter. By the Right Rev. Mgr. James C. Byrne, author of *Christmas Chimes.* Second edition. E. M. Lohmann Co., St. Paul, Minn. 1926. Pp. 78. Price, $1.00 *net.*

MASS STIPENDS. By the Rev. Charles Frederick Keller, S.T.B., J.C.D. B. Herder Book Co., St. Louis and London. 1926. Pp. 198. Price, $1.50.

THE JESUIT MARTYRS OF CANADA. Together with the Martyrs Slain in the Mohawk Valley. By E. J. Devine, S.J., Member of the Canadian Authors' Association, Member of the Antiquarian and Numismatic Society of Montreal, Lecturer in Canadian History, Loyola College. Third edition, revised and augmented. Canadian Messenger, Toronto. 1925. Pp. ix-254. Price, $1.50 *postpaid.*

WITH MARY, HIS MOTHER. By a Religious of the Holy Child Jesus. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 94. Price, $0.80.

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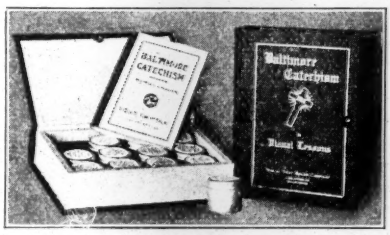

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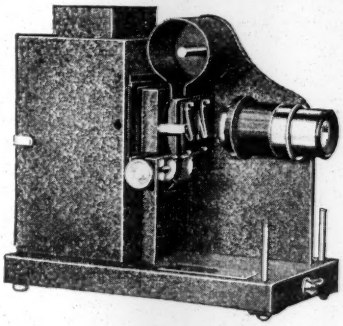

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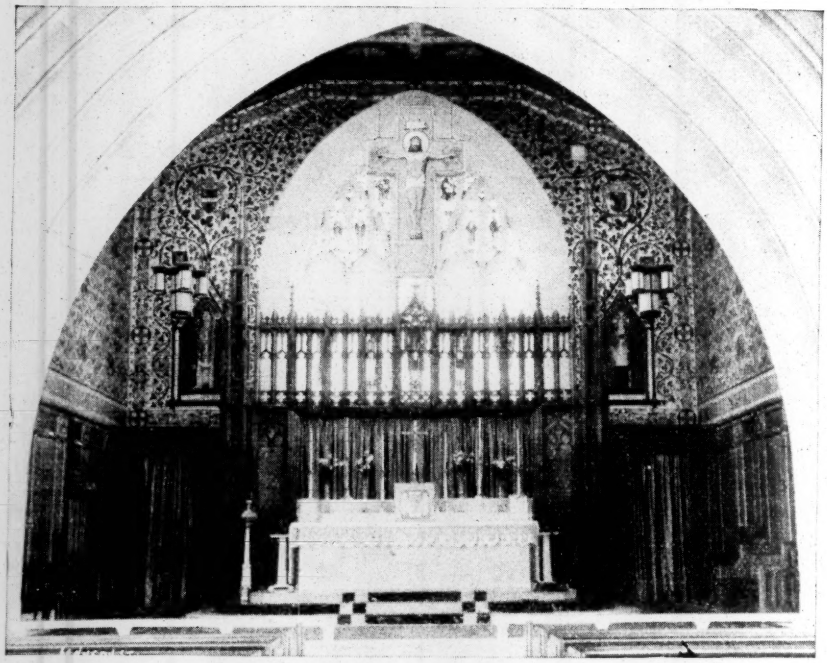

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where the highest standards of ecclesiastical art are ever maintained, present in this wonderful production a statue of the "Little Flower" that positively has no equal.

By all means send for photograph if interested

Above illustrated "Shower of Roses" Group is made in life size. Send for beautiful picture of it in natural colors.

COPYRIGHT, 1925, BY DAPRATO STATUARY CO.

SPECIAL MODEL

No. 4607. St. Therese

Daprato Statuary Company

766 W. Adams St. CHICAGO
53 Barclay St. NEW YORK
415 Drolet St. MONTREAL

Altar Boys' CASSOCKS and SURPLICES

Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

Red, Black, White and Purple

When ordering please specify color desired.
10% Discount allowed on orders for 24 or more Cassocks.

We will be pleased to submit Samples of any of these Cassocks or Surplices on request.

SILK FINISH POPLIN

These Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched," making them very strong where they have the greatest strain. They have no lining.

ALL WOOL SERGE

For a high quality garment, one which will give the best of service, we recommend our All Wool Serge Cassocks. They are made of durable Serge of good weight and are extra strong. These Cassocks are lined throughout.

Age	Measure down back	Silk Finish Poplin	All Wool Serge
6 yrs.	36 in.	each $4.50	each $ 6.75
7 yrs.	38 in.	each 4.50	each 6.75
8 yrs.	40 in.	each 4.75	each 7.25
9 yrs.	42 in.	each 4.75	each 7.25
10 yrs.	44 in.	each 4.75	each 7.25
11 yrs.	46 in.	each 5.25	each 7.75
12 yrs.	48 in.	each 5.25	each 7.75
13 yrs.	50 in.	each 5.25	each 7.75
14 yrs.	52 in.	each 5.25	each 7.75
15 yrs.	54 in.	each 6.00	each 9.00
16 yrs.	56 in.	each 6.00	each 9.00
17 yrs.	58 in.	each 7.00	each 12.00
18 yrs.	60 in.	each 9.00	each 16.00
19 yrs.	62 in.	each 9.00	each 16.00

Cassocks Come in Black, White, Red and Purple. Prices of Sashes and Capes given below.

$1.00 Altar Boys' Surplices $3.75

Reasonably Priced

Made in Our Own Factory

Nos. 13-14—Surplice.

SURPLICES

No. 13. Lawn, with lace, each.....$1.50
No. 14. Lawn, without lace, each..... 1.00

Oriental Lace

No. 15. Ages 6-11 yrs., each.....
No. 15. Ages 12-17 yrs., each..... $3.75
No. 15. Ages 18-19 yrs., each.....

POPLIN SASHES AND CAPES

No. 1. Sashes with fringe, each.....$1.25
No. 2. Sashes without fringe, each..... .75
No. 1. Capes with fringe, each..... 1.75
No. 2. Capes without fringe, each..... .75

No. 15—Surplice.

D. B. HANSEN & SONS

31 North Franklin St.
Chicago, Illniois

TAILOR-MADE CASSOCKS *for* PRIESTS

Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.

PRIEST'S OUTFITS--*Reasonably Priced*

No. 719	All wool, fine, heavy serge, medium ribbed, hard finish, very good wearing material.	Cassock **$40.00**
	Short Cape.. **$6.00**	Sash.. **$5.00**
No. 8614 Serge	Cassock	**$30.00**
	Short Cape....	4.75
	Sash	4.00
No. 427 Serge	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00
No. 2113 Henrietta	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00
No. 1119 Alpaca Mohair	Cassock	**$30.00**
	Short Cape....	4.75
	Sash	4.00
No. 9714 Serge	Cassock	36.00
	Short Cape....	5.50
	Sash	4.50
No. 9282 Butterfly Silk	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00
No. 3007 Poiret Twill Serge	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given.

CASSOCK STYLES

Roman with narrow back
Roman with wide back
Jesuit with sash
Jesuit with buttons
Jesuit with Roman back
Sleeveless Cassocks for traveling $1 less than prices quoted above

Jesuit Style Cassocks

Fine Selection of
CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining, Silk Collar **$58.00**

No. 4 St. George Best Kersey, best Venetian Lining, Silk Collar **$65.00**

Confessional Cloak

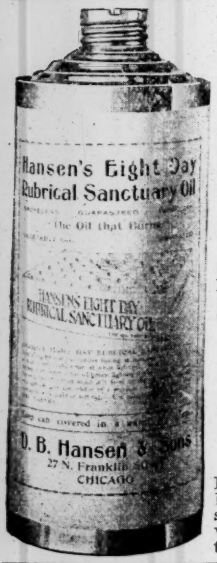
CASSOCKS AND COMPLETE OUTFITS
for Archbishops, Bishops, Abbots, and Monsignors
WRITE FOR DESCRIPTIVE LITERATURE AND PRICES.

D. B. HANSEN & SONS

31 North Franklin St.
Chicago, Illinois

Hansen's Sanctuary Oil

Our Guarantee: If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had. It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatever, as our guarantee protects you.



Case containing 52 cans (one year's supply)	$25.00
One box of wicks	.75
One Patent Wick Holder (Gratis)	.00
Total	$25.75

Order a case today. You are taking no chances. The risk is ours.

Important!

The cost of Hansen's Rubrical Oil is less than

7c

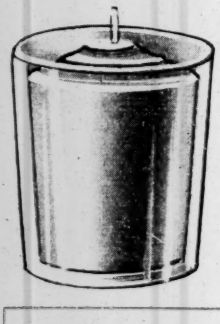
Per Day

Hansen's Eight Day Wicks should be used when burning this oil.

This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil.

NO SMOKE
NO ODOR

VOTIVE LIGHTS

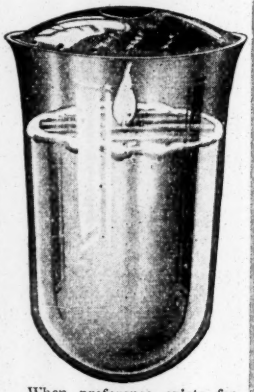


Hansen's Votive Lights are positively the best Votive Lights on the market. They burn clean; do not smoke and are guaranteed to give Satisfaction. A trial order will convince you and make you a regular customer.

Note the low prices quoted on 10 and 15 hour Votive Lights in 50 gross lots.

	6 Hr. Lights Per Gr.	10 Hr. Lights Per Gr.	15 Hr. Lights Per Gr.
1 Gross Lots...	$2.40	$2.75	$3.40
5 Gross Lots...	2.15	2.60	3.15
10 Gross Lots...	2.10	2.55	3.10
25 Gross Lots...	2.05	2.50	3.05
50 Gross Lots...	2.00	2.45	3.00

SEVEN-DAY CANDLE



When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case.

Case of 50 Lights	$25.00
Eight Day Ruby Glass	.00
Brass Protector	Gratis .00
Total	**$25.00**

Is a candle GOOD ENOUGH for Mass use, if it is NOT GOOD ENOUGH to stamp the amount of pure beeswax.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes.

2 CASE LOTS, PER POUND.. **67½c**

48 lbs. to the case.

Less than 4 cases, 75c per lb.

COMPOSITION BEESWAX CANDLES

Composition Brand Beeswax Molded Candles. 16 oz. to a lb.

2 CASE LOTS, PER POUND.. **27c**

All sizes 48 lbs. to a case.

Less than 2 cases, per lb..30c

STEARIC ACID CANDLES

Snow white, extra hard, hydraulic pressed. 16 oz. to a lb.

2 CASE LOTS PER POUND.. **24⅓c**

Less than 2 cases, per lb...27c

D. B. HANSEN & SONS

31 North Franklin St.
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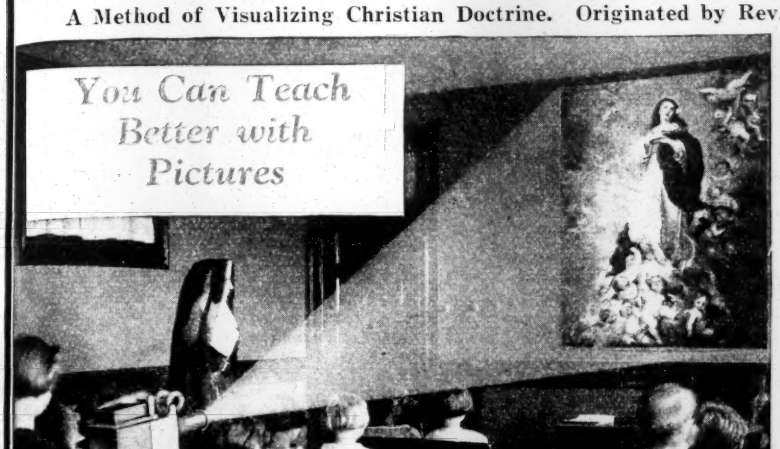
The CATECHISM *in* PICTURES

A Method of Visualizing Christian Doctrine. Originated by Rev. Daniel Lehane



PICTURES speak a universal Language. Their appeal is more forceful—their impression remains long after colorless words have been forgotten.

This is especially true in the case of children. They become very much interested in the subject when pictorially presented and consequently retain what they have learned. There is no discipline problem when this method of instruction is used.

Teaching with pictures has long since passed the experimental stage. Wherever used the results have been most satisfactory. Repetition when necessary does not become a bug-bear. The teacher's lot is an easier one and the results more lasting.

Try this method and you will be pleased with the favorable results which you will get.

THE SYSTEM COVERS

IT covers the ground known today in the class room as the Catechism and follows the Catechism step by step. It consists of eighteen reels with a total of 956 pictures and texts.

What It Is

The idea of teaching through the sense of sight is not new in the Catholic Church. Our stained glass windows and our Mystery Plays of other days are proof of that effect.

The "Catechism in Pictures" is a new and practical application of the ideas that prompted the Church during practically her entire existence. This Catechism is able to do two things:

1. To give clean cut ideas of religion.
2. To make them stick.

The question of captivating and holding the child's attention is settled by this system and the discipline problem is eliminated.

Films are Far Superior to Slides

There are eight ways in which a slide can be inserted in a Stereopticon—and seven of them are wrong. Films can only be inserted the correct way.

When using films, the picture is always right side up, straight and completely shown.

Only one picture can be shown at a time and it will be in proper sequence.

You never need have any anxiety over the arrangement of your pictures.

Insert the film and the rest will be taken care of automatically.

Films cost ¼ the price of standard glass slides.

Once you have purchased films, there will be no further expense, as breakage is eliminated. They are also non-inflammable.

One roll of films, containing between 50 and 60 pictures, can be carried in a vest pocket. Compare this compact package with the bulk of 50 glass slides.

It pays to use films, both in money and satisfaction.

The Ideal Stereopticon

The projector used with the Catechism in Pictures is simple, convenient, small and weighs only four pounds. Anyone can operate it. Pushing a button releases one picture, which is always right side up and in the proper position.

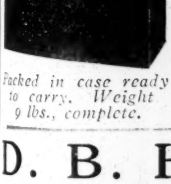
For the screen all you need is a clear, white wall space; a bed sheet; or a white canvas. For daylight projection, a shadow patch is required.

Only the best lenses, condenser and reflecting elements are used in the construction of this Stereopticon and the whole machine is ruggedly built.

The machine can be operated wherever there is electricity with one 165 watt 110 volt Mazda lamp. At forty feet the size of the screen picture is 7½ feet by 10 feet.

With each reel a pamphlet explaining the pictures is included.

PRICE for complete outfit, consisting of projecting machine, 18 reels of films, Teacher's booklet and a strong, neat carrying case. **$180.00**



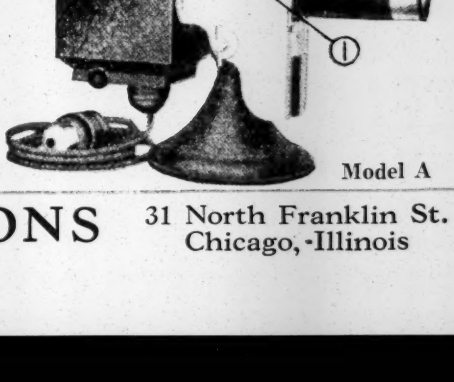
Packed in case ready to carry. Weight 9 lbs., complete.

How to Operate

Open the door of the projector by gently raising the spring 1. Insert reel at 2, pulling the film down and engaging the slots in the sides of the film in the two cogs that can be seen when the door of the projector is opened. Turn on electricity. By means of button 3, pushing it down gently a little at a time, "frame" your first picture or title.

Then every time you push the button down fully you get a new picture or frame. Focus the picture by gently pulling out or pushing in cylinder with lenses 4.

Write for Descriptive Booklet



Model A

D. B. HANSEN & SONS

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Chicago, Illinois

Just off the Press!

New 1926 Travelling Edition of

RATISBON BREVIARY

In 48mo. Four Volumes

SPECIMEN OF PRINT

Commune plurimorum Martyrum

[61]

avértit. Ad vúlnera nostra descéndit; ut usu quodam et cópia suæ natúræ, compartícipes nos fáciat esse regni cæléstis.

℟. Propter testaméntum Dómini et leges patérnas, Sancti Dei perstitérunt in amóre fraternitátis: Quia unus fuit semper spíritus in eis, et una fides. ℣. Ecce, quam bonum et quam jucúndum habitáre fratres in unum! Quia.

Lectio viii

Beáti páuperes, quia vestrum est regnum Dei. Quátuor tantum beatitúdines sanctus Lucas Dominicas pósuit, octo vero sanctus Matthæus; sed in illis octo istæ quátuor sunt, et in quátuor istis illæ octo. Hic enim quátuor velut virtútes ampléxus est cardináles; ille in illis octo mýsticum número reserávit. Pro octáva enim multi inscribúntur Psalmi, et mandátum áccipis octo illis partem dare, fortásse benedictiónibus. Sicut enim spei nostræ octáva perféctio est, ita octáva summa virtútum est.

℟. Sancti mei, qui in carne pósiti, certámen habuístis: *Mercédem labóris ego reddam vobis. ℣. Venite, benedícti Patris mei, percípite regnum. Mercédem. Glória Patri. Mercédem.

vel

℟. Hæc est vera fratérnitas, quæ numquam pótuit violári certámine: qui effúso sánguine secúti sunt Dóminum: Contemnéntes aulam régiam, pervenérunt ad regna cæléstia. ℣. Ecce, quam bonum et quam jucúndum habitáre fratres in unum! Contemnéntes. Glória Patri. Contemnéntes.

Lectio ix

Sed prius quæ sunt amplióra videámus. Beáti, inquit, páuperes, quóniam vestrum est regnum Dei. Primam benedictiónem hanc utérque Evangelísta pósuit. Ordine enim prima est, et parens quædam generatióque virtútum; quia qui contémpserit sæcularia, ipse merébitur sempitérna, nec potest quisquam méritum regni cæléstis adipísci, qui, mundi cupiditáte pressus, emergéndi non habet facultátem.

Te Deum laudámus 8.

III Alia Homilia

Léctio sancti Evangélii secúndum Lucam

Lectio vii Cap. 12, 1-8

In illo témpore: Dixit Jesus discípulis suis: Atténdite a ferménto pharisæórum, quod est hypócrisis. Et réliqua.

Homília sancti Bedæ Venerábilis Presbýteri

Lib. 4 in Lucæ cap. 12

De hoc ferménto Apóstolus præcípit: Itaque epulémur, non in ferménto vé-

Size, 3½ x 5½ inches—Flexible bindings.

Printed on India paper. Thickness ⅞ of an inch.

✣ ✣ ✣ ✣

BINDINGS AND PRICES

Black Sheepskin, flexible, gilt edges	Net,	$14.00
Black Turkey Morocco, flexible, red under gold edges	Net,	17.00
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Red Russia Leather, flexible, red under gold edges	Net,	19.00
Black Leather Pocket with flap	Net,	2.50

Frederick Pustet Co., Inc.

52 Barclay St., New York **436 Main St., Cincinnati**

Original Creation by a Master Craftsman

Of the Most Beautiful Statue of St. Theresa, the "Little Flower"

All who have seen it marvel at its beauty and are of the same opinion that there has been nothing produced in the way of a Statue of the "Little Flower" that is more to be desired. In a word, the Statue is worthy of its subject

No. 567

Made of hard stone composition, decorated true to life and with crystal eyes giving it a really life-like expression

Height, 5 ft. : **$95.00**

We have other designs and other sizes

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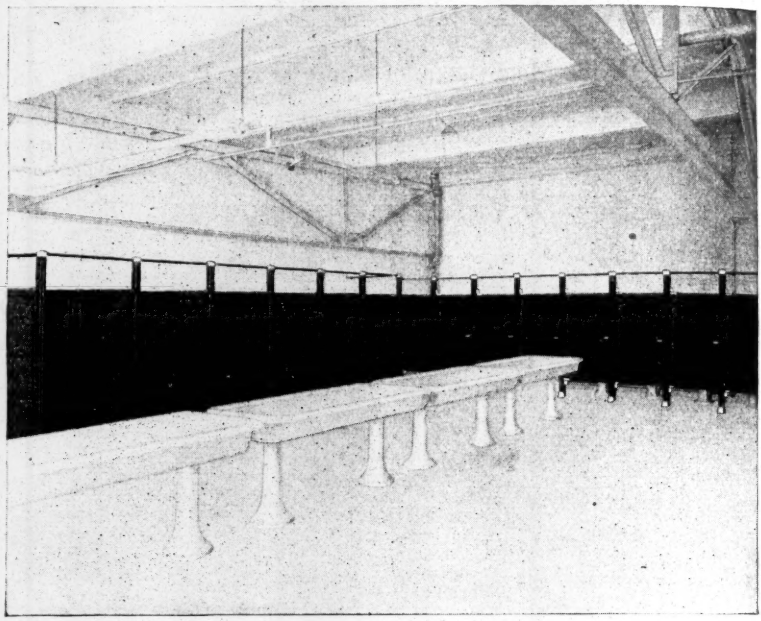
Craftsmanship in Metal

The Sanymetal Symbol



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ARE you one of those who believe that, because of its known high quality, Sanymetal is too expensive a partition for your particular building? An investigation and comparison of prices will convince you that in most cases, Sanymetal costs no more than any other good metal installation.

Remember that the long service does not necessarily imply the long price. A nation wide service to Catholic institutions, and an expert knowledge of their needs, enable us to furnish genuine quality Sanymetal Partitions at a practical figure. And the first cost is virtually the last, because Sanymetal is usually good for the life of the building.

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Name _____

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The Sanymetal Products Company, 1707 Urbana Rd., Cleveland, Ohio

Sanymetal

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Toilet and Office Partitions

Have you a radiator nurse in your building?

"No," said the fireman of the heating plant in a very large building, "I do not need any extra help to inspect radiators.

"I *know* that the minute I get up a few ounces of pressure that all radiators in this big building are heating simultaneously, regardless of their distance from the boiler.

"I do not have to have a man going from one radiator to another to see if the air vents are working or that the traps are functioning.

"We haven't a single air vent or return trap on any of the 500 radiators in this building. We have had this heating system for seven years without spending a cent for such repairs or attention."

If you are considering the erection of a good building of any type from a residence to a factory, that requires a good heating system—

Send for our Free Book

It tells about—

Steam Heat
Hot Water Heat
Vacuum Systems
Vapor Heat

The principles underlying all these systems. It tells something that perhaps you never knew—that the most important part of a heating plant is not the furnace—heater—valves—boiler or radiators—but that there is something else *far more important.*

So don't delay, but send today if you want to know what it is. Send for the book.

The Herman Nelson Corporation
1890 Third Avenue, Moline, Illinois

TEAR OFF AND MAIL

The Herman Nelson Corporation
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Please send me a complete catalog and information describing Moline Heat.

Name.. .....

Street Address.....

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The quotations on our merchandise are uniformly low. You will find them lower in the "Shure Winner" Catalog than you will elsewhere.

Our Service is unsurpassed. We make prompt shipments and eliminate every possibility of delay.

Below are a few of the lines we carry:

Watches	Chinaware	Dolls
Jewelry	Dinner Sets	Paddle Wheels
Razors	Tea Sets	Indian Blankets
Umbrellas	Glassware	Toilet Sets
Aluminium Goods	Silverware	Lamps, Etc.

and the Largest Variety of Novelties in the World

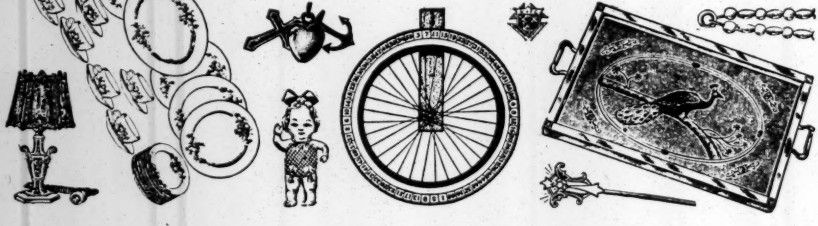
Our Tombola Game, 5 and 10 cent Grab Bags are proven Money Makers: their cost is low and pay a double profit.

Send for the "Shure Winner" Catalog

WHOLESALE SPECIALTY MERCHANDISE

N. SHURE CO.

Madison and Franklin Sts., Chicago, Illinois



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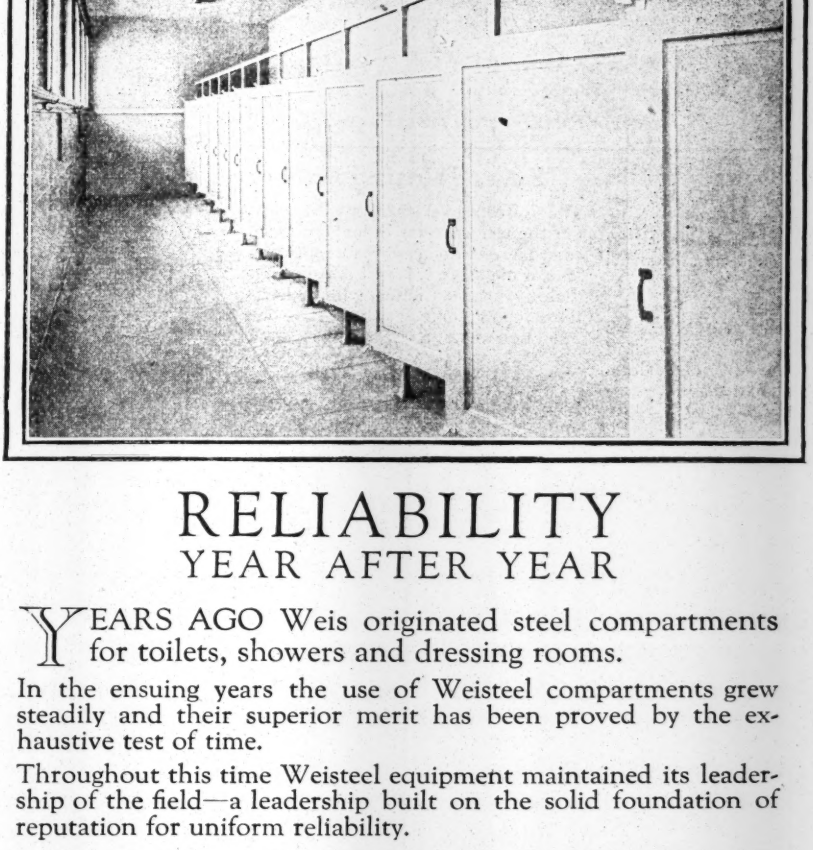
TRADE MARK REG. U.S. PAT. OFF.



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In the ensuing years the use of Weisteel compartments grew steadily and their superior merit has been proved by the exhaustive test of time.

Throughout this time Weisteel equipment maintained its leadership of the field—a leadership built on the solid foundation of reputation for uniform reliability.

Architects specify more Weisteel Compartments than any other make.

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Established 1876

My Offer to the Catholic Clergy

Of all the 25,000 members of the Catholic Clergy, I don't believe there is a single one but could in some way benefit by accepting the offer I am about to make. If you are connected or interested in any phase of church work you can very profitably mail the coupon at the bottom of this page. Or, send me a post card and there YOUR obligation ENDS and MINE BEGINS. Will you DO it?

Jos. A. Oswald

General Manager, The Rotospeed Company

By the use of the Rotospeed and the Rotospeed Plan, Rev. Joel S. Gilfillan of Wilmington, Delaware, built up a larger, more active congregation and saves $43.60 each month on his printed matter.

Rev. R. L. Courtner of Scandia, Kansas, built up his Sunday School attendance, lifted a long-standing debt and did this easier, quicker and cheaper than he could have by any other means.

I am telling you these things because I want you to understand that my offer is not an empty one. It may be the means of saving hundreds of dollars for you. It may enable you to more adequately carry the influence of your church into the home and inject new life and enthusiasm into all church functions and activities. If it doesn't, you won't have to pay me a cent, nor take any risk, nor put yourself under the slightest obligation.

I Manufacture the

ROTOSPEED STENCIL DUPLICATOR

This machine does several things—it does them all well. It prints announcements, invitations, form letters and even an entire illustrated church organ—the equal of high-priced printed matter—at a remarkably low cost.

Saves Printing Bills

The Rotospeed does such work without the use of type or cuts, without fuss, muss or delay, without an experienced operator. It will print a complete typewritten letter, with illustrations and facsimile signature, all in one operation and at a very small expense.

How It Operates

Simply write the letter or other matter on a stencil sheet, either with a typewriter or by hand—attach it to the machine and turn the handle—that's all. The copies are clean, clear, sharp, exact duplicates of the original. You can run from twenty to a thousand copies on any sized paper from a 3 x 5 inch card to an 8½ x 16-inch sheet.

The Rotospeed will probably save half of your printing sales and 92% of the cost of form letters.

How It is Being Used

The Rotospeed is being used by other members of the Catholic Clergy to send out letters, bulletins and special notices to every member of their parish. And in the parish school it is of untold value. It provides the cheapest and quickest method of printing maps, charts, special music, ruled forms, programs and accurate copies for any kind of school work.

What It Costs

You might expect that a machine that would do all of these things I have mentioned would cost you a thousand dollars—but it doesn't. I sell it direct by mail—from factory to user—and the price is only $53.50 complete, with full equipment.

Let Me Do This

I want to do one of two things for you. The first is this: I will send you copies of letters printed on the Rotospeed that have been used by other members of the Catholic clergy. I will send you copies of announcements, invitations, and church organs. I will send you these samples of Rotospeed work without cost or obligation. They may contain ideas that will be valuable to you, and show you how you could use a Rotospeed to advantage in your work.

Or This

But I will do more than that if you prefer. I will send you not only samples of work, ideas and suggestions, but a completely equipped, ready to run, Rotospeed Stencil Duplicator, with all the supplies that you will need to print a dozen or more jobs! You can test the Rotospeed in your own study as if you owned it, and after a thorough test decide whether you want to buy it at $53.50 or send it back at my expense.

No Obligation

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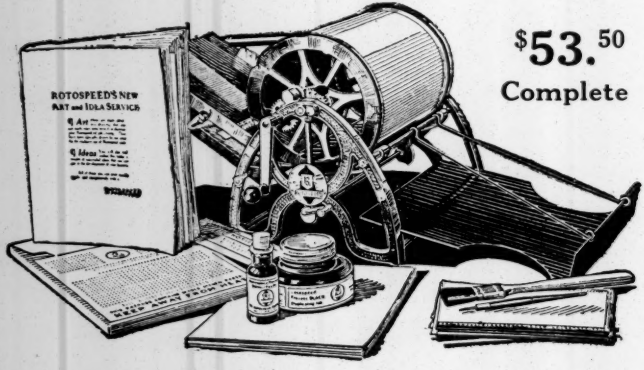

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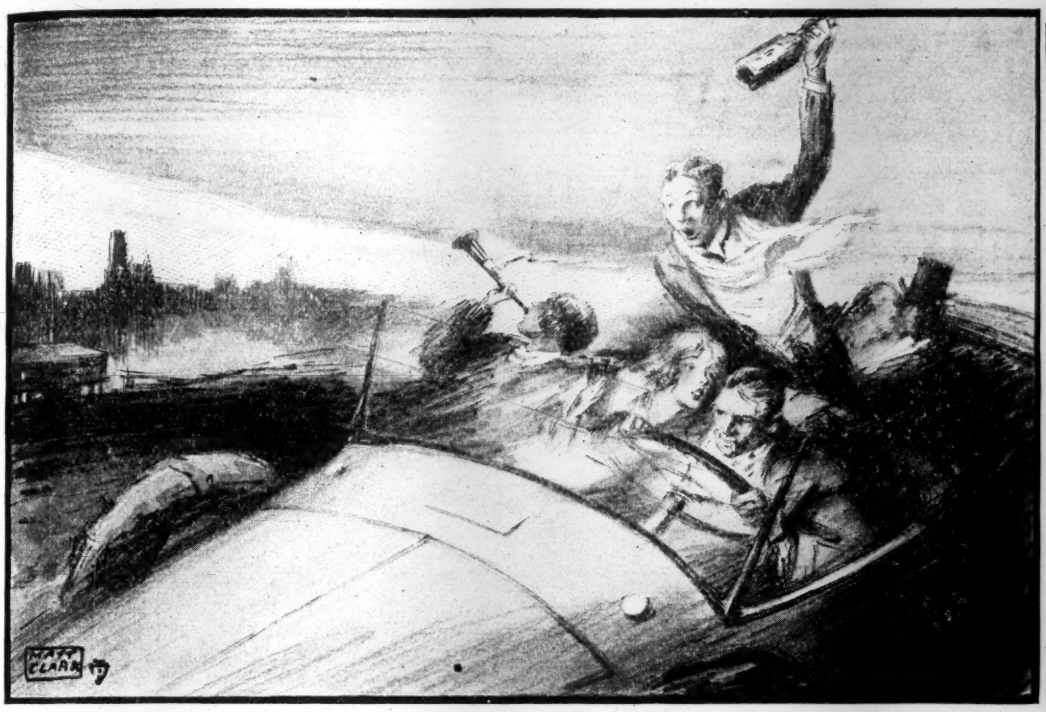

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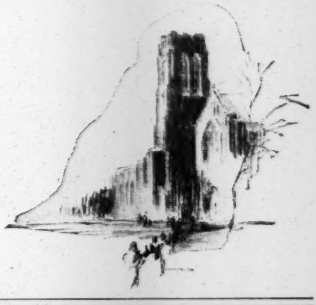

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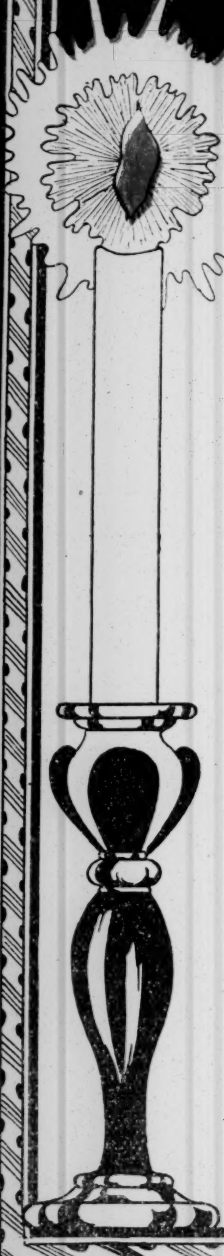

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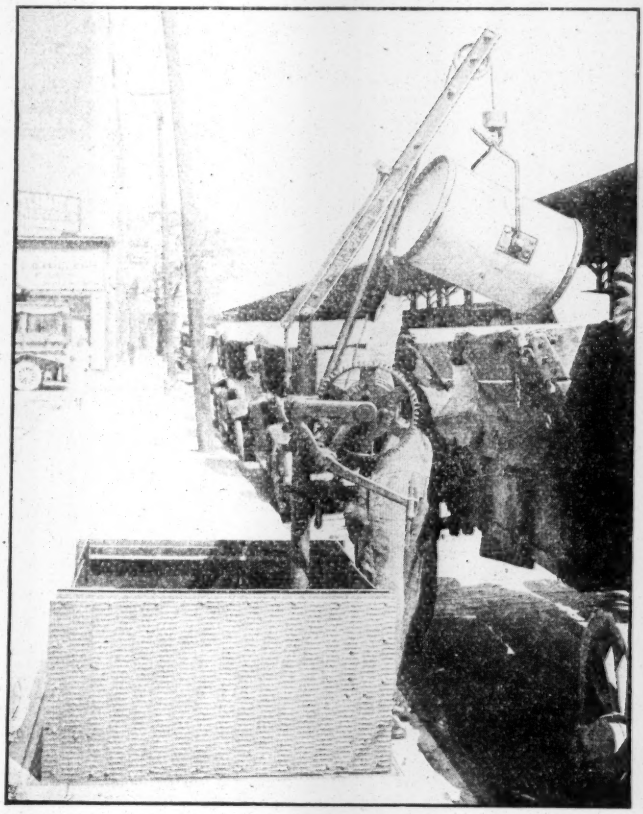

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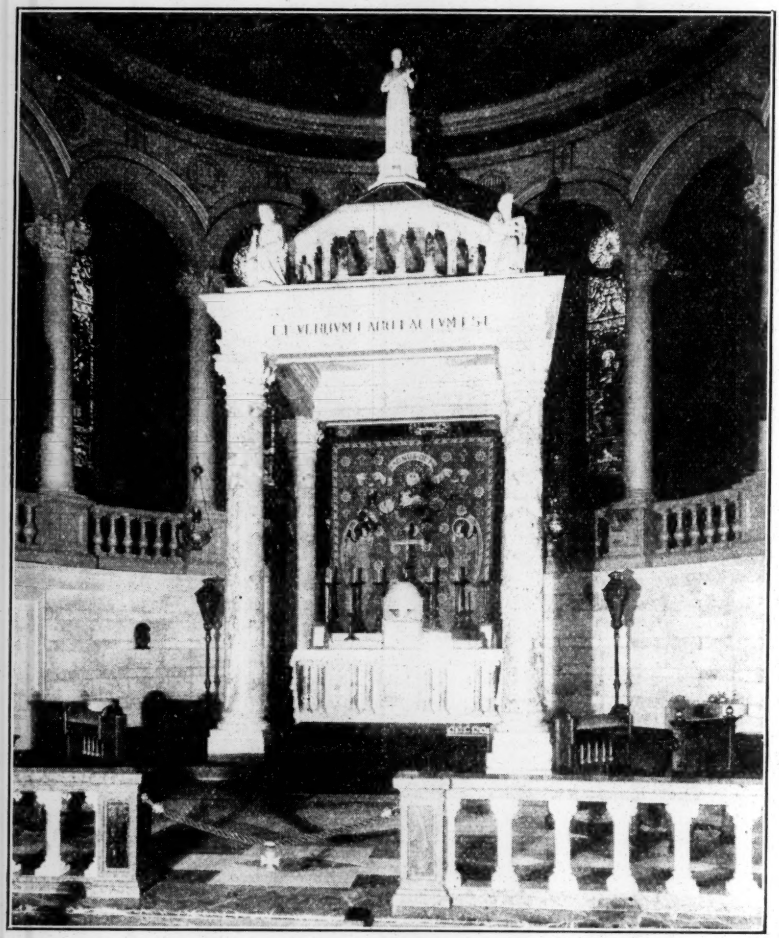

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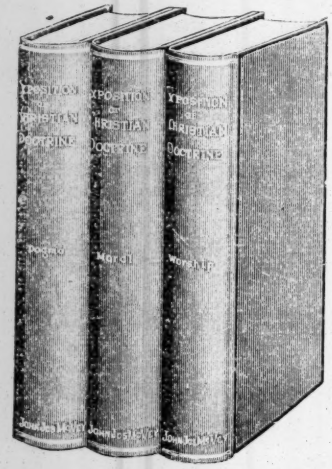

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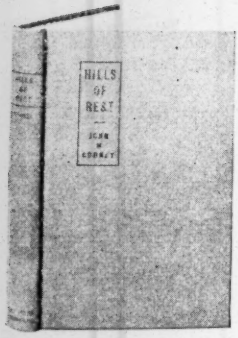

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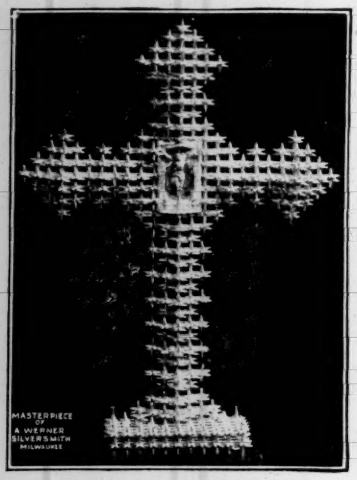

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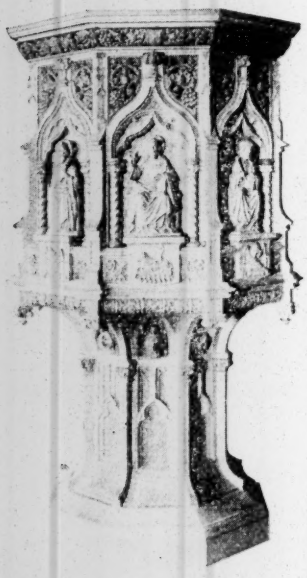

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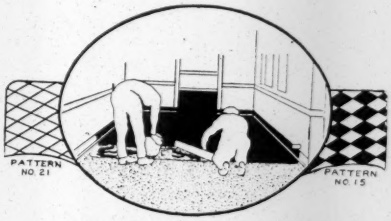

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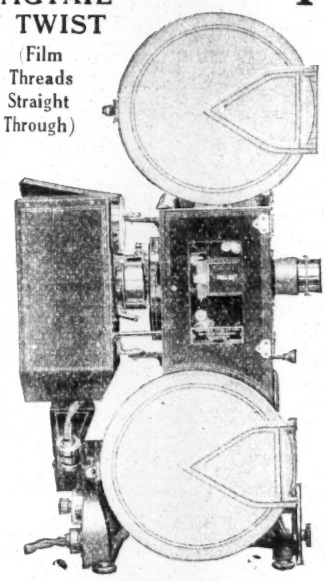

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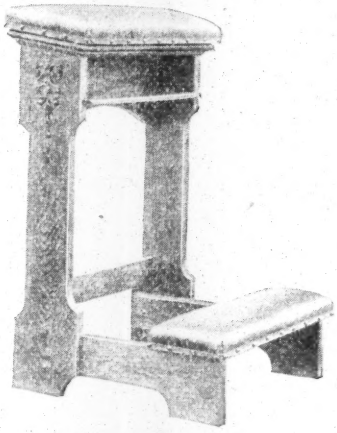

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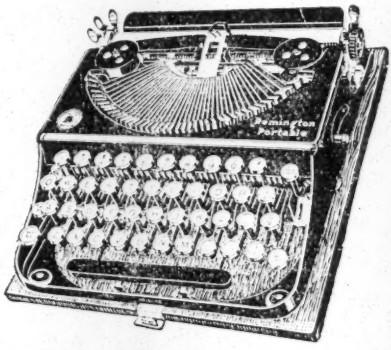

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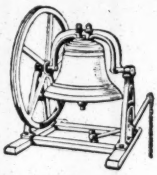

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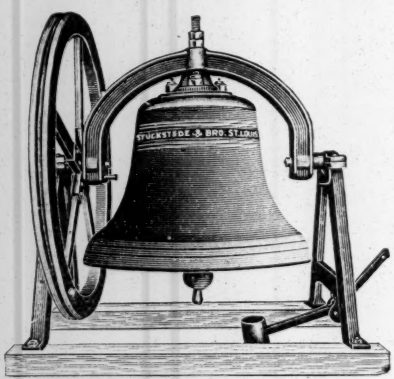

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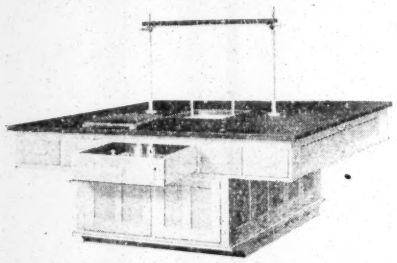

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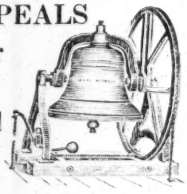

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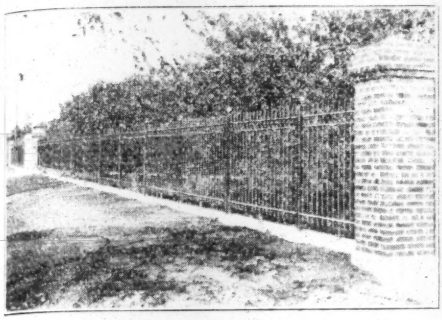

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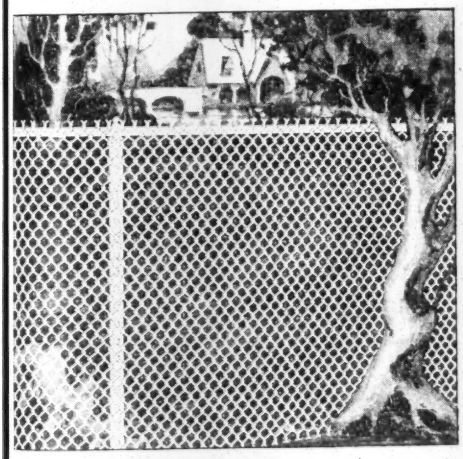

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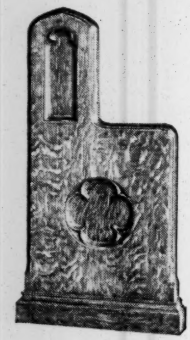

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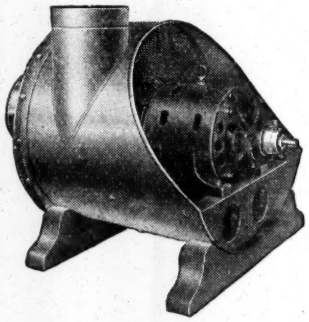

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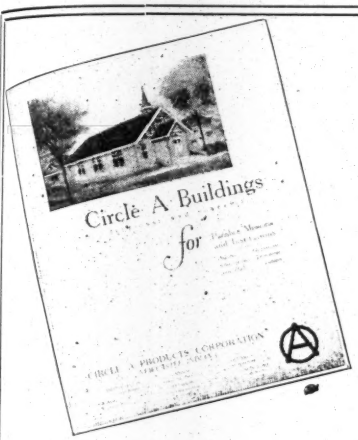

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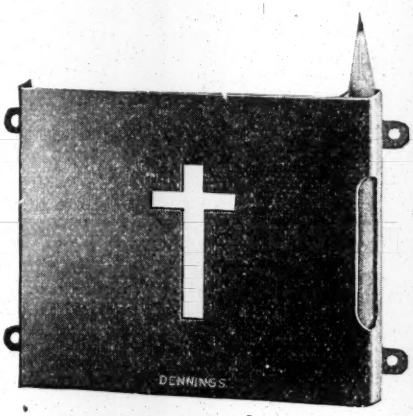

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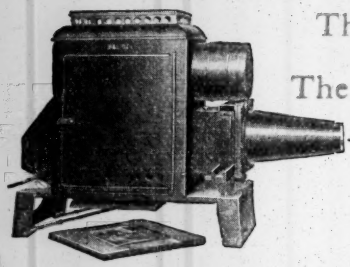

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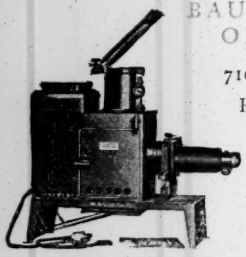

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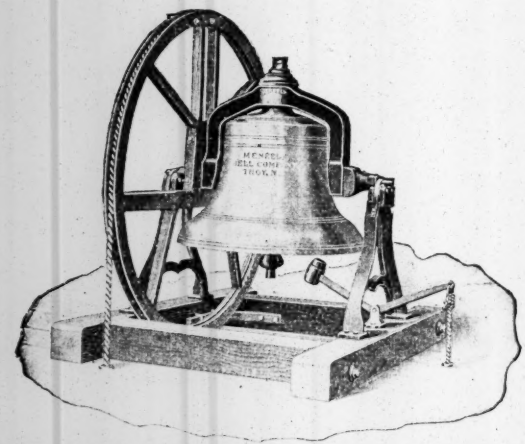

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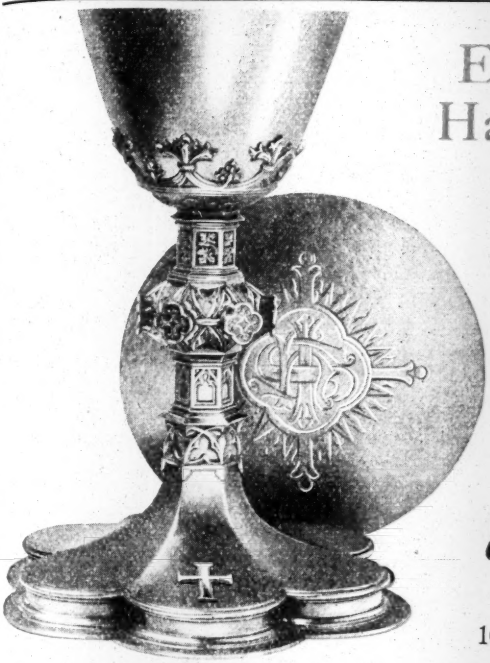

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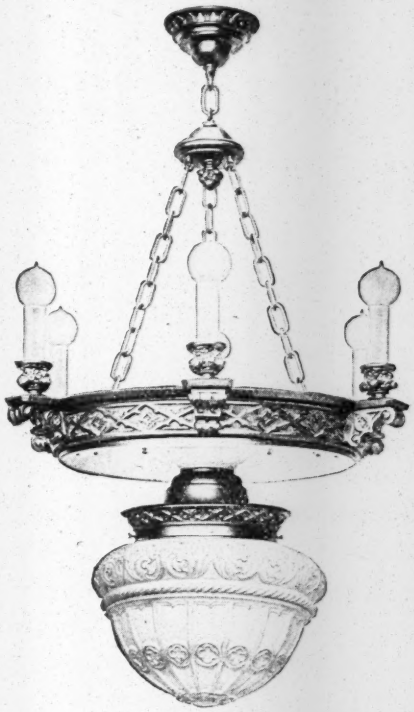

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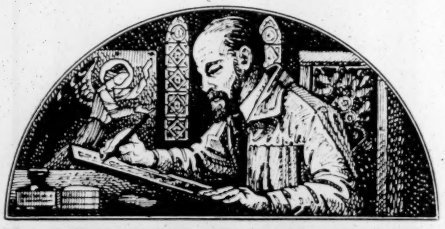

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